A SHORT AND PLAINE Diſcourſe.

Fully containing the whole doctrine of Euangelicall FASTES.

By GEORGE BVDDLE, Bachelour of *Diuinitie, and Parſon of Whikkenby in Lincolne-ſhire.*

ORA, ieiuna——

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TO THE RIGHT REVEREND FATHER in God, WILLIAM BARLOVV Lord Bishoppe of Lincolne, *strength of faith in this* last sinfull age.

RIGHT Reuerend Father, in the common congratulation and great reioycing of the Clergie of this Dioceſſe, at our very firſt moſt ioyfull hearing of your Lordſhips deſignation vnto this *Epiſcopall Sea of Liucolne*: The mercifull Prouidence of God hath aſsigned me this as my *Peculiar*, that my *Vniuerſitie-father* is become vnto me my *Dioceſan-father*. My earneſt deſire is, that in the common iudgment of the beſt of our Clergie, my com-

mending of this present Discourse, concerning *Euangelicall Fasts*, vnto so fit a Patrone, may be accepted, as a *Peculiar of duetie*, fitly answerable vnto so fortunate a *Peculiar of the Prouidence*.

It is indeed a Part of an annuall Rent, which for some yeeres yet to come, I haue heretofore promised in priuate to our *Second Jewell of Salisbury*, out of my Diuinity-studie. But that which once in our Cambridge Philosophy Schooles, I sung out of *Pindarus*, with a yonger voice, as a Dittie possibly propheticall, πολλά μοι ὑπ' ἀγκῶνος ὠκέα βέλη φωνάεντα σωὸτοισι, ἐς δ' τὸ πᾶν ἑρμηνέων χατίζει the same I may now in riper yeares, more truely sing out an higher chaire: *Howsoeuer my quiuer full of sharp-headed arrowes may sound well in the hearing and vnderstanding of them, who haue learned with* Socrates *of* Æsop,

μὴ κρίνεν ἀρετὰν λαοδίκῳ σοφίᾳ,

Yet surely I shall please the multitude neither in the maner nor in the matter thereof. For my experience of the Countrie is euen

The Earle of *Salisburie*

Not to iudge Vertue according to the skill of common people.

euen the same that good *Hooker*, a faithfull minister of God in the parts of Kent, and of worthy memorie, sometimes complaineth of. It hath vnto me, as it did vnto him, verified *Trismegistus* and found him a true man of his word: οὔτε τοῖς πολλοῖς ἀρέσκουσιν, οὐδ' οἱ πολλοὶ αὐτοῖς. Neither doe they please the many, neither doe the many please them.

Howbeit, with the same worthy *Hooker*, after the example of the Apostle, I labour in all things, and haue laboured specially, what I could in this, to please also and satisfie euen our common multitude of my brethren in Christ, to their best vnderstanding and profit, so farre forth as I might, without hurt or preiudice vnto the matter of my Discourse, which hath beene too vnfaithfully dealt withal by many before me, who, by seruing humorous people too much, haue beene too vndutifull vnto their Text.

The Lord Iesus, who hath doubled outward honour in his Church, vnto you his καλῶς προεστῶτι, his wel-ruling Elder, double, treble, multiply his *Elizæus* like spirit

vpon you, that by your profitable labours night and day, in the *Word* and *Doctrine*, you may, as a second *Iohn Baptist*, ioyning with the rest of our zealous Bishops, in your vnited force of zeale, against the Schismes and shamelesse sinning of this last vngodly world, prepare the way of the Lord vnto his second comming. *Amen.*

Whikkenby, 1608. *Iunij.* 6.

Your Lordships right humbly deuoted.

GEORGE BVDDLE.

To the Christian Reader, The *death of Sinne, and the life* of Christs righte-ousnesse.

THey that are Christs (*saith the Apostle*) haue crucified the flesh with the affections and lusts thereof. Galat. 5. *The right Christian moderation of Fasting, vsed in the Primitiue Churches, is Christs* Decumanus Clauus, *that is to say, is Christs great Naile, wherewith (Christian Reader) thou hauing the good example of the Orthodoxall Fathers, and of their most orthodoxal Children, the learned Protestants of this Age, as an Hammer in thy hand, doest crucifie and naile these affections and lusts of thy flesh, to the Crosse of Christ. The Forge of this Naile, and the Head of this Hammer, is the Word of God. Take only this Manuall for thy* Manubrium, *or Handle of the Hammer, it is so fitted for*

thy

thy hand, if thou haue any sensible vnderstanding of Christ, or strength of Grace in thee, as as that thou mayest soone driue the Naile to the head, and strike the dead stroke of true Mortification into thy fleshly heart. The Lord Iesus direct thy stroke, that no fond preiudice cause thee to miscensure or handle it amisse.

Farewell.

A SHORT AND Plaine Discourse, concerning *Euangelicall Fasts.*

Vpon these words,

But the dayes will come, when the Bridegroome shall be taken from them, and then shall they fast Mat. 9. 15.

The Harmony *Mat.* 9. 14. 15. 16. 17. *Mar.* 2. 18. 19. 20. 21. 22. *Luk.* 5. 33. 34. 35. 36. 37. 38. 39.

CHAP. I.

Containing the Coherence and the Analysis.

THE seed of the woman, the true Messias Christ Iesus had hetherto, till towardes the end of this his first yeares publike preaching of the gospel, sought onely the destruction of the works of the Serpent, & of the Deuils mischieuous power. No otherwise thē accidentally, had our blessed glorious Sauiour destroied the person either of wicked Angel or wicked man: But the Deuill the Serpent by himselfe, and his seed had hetherto first wrought against our Sauiours

The Coherence, in which is shewed very briefly how hitherto the Serpent & the seed of the Serpent, had shewed his Antipathy against the seed of the woman and how the seed of the woman dealeth with him in this Text.

uiours person to destroy it, by *Violence* and *Infamy*; *Violence*, against his soule by suggestions in the forty dayes temptation in the wildernes; against his body by *Herod* in his infancy, by the Pharisees (*Ioh.* 4 1.) when hee first baptized: by the barbarous Clownes of *Nazaret* (*Luke.* 4. 29.) when hee first preached publikely. *Infamy*, by hauing obiected the basenes of his trade. *Is not this the Carpenter Maries sonne?* of his kindred and parentage, *Are not Iames and Ioses, Iuda and Simon his kinsmen? Mar.* 6. 3) *Is not this goodman Iosephs sonne?* (*Luke* 4. 22.) And when nothing would fadge either by *Violence or Infamy to the destroying of Christs person*, then, euen before the end of this his first yeares publicke preaching, *against his publike and priuate worke to destroy it.* It is two fold, *Sauing doctrine*; *Good life.* *Against Christs doctrine*, That it is blasphemous. *Luk.* 5. and this *Cha.* 3. *ver. This man speaketh blasphemies, who can forgiue sinnes, but God?* *Against Christs life*, That *Moses* neuer broke the two materiall tables more plainely with his two hands, then Christ hath broken the two morall tables of the law both by his *sinnes of Commission against the* Negatiue prohibitions thereof, and by *sinnes of Omission against* the Affirmatiue commaunds. By *sinnes of Commission against the first table*: For (*Iohn* the 5.) by vttering blasphemie at the feast of Tabernacles, and by making himselfe the sonne of God, hee breakes the three first commaundements; by breaking the Sabboath at the same feast, and by healing a bedred man vpon

the Sabboath day he breakes the fourth commandement, By *sinnes of Commission and Omission against the second table:* For (this *Cha.* 11. *v.*) in that he companieth with gluttons and drunkards, in *Leui* a common tol-gatherer a bad fellowes house, he breakes the negatiue part of the sixt and seuenth commandements to the manifest murdering, and effeminating, or corrupting the pure soules of men, destroying that opinion of necessary austerenes which *Iohn* the Baptist, and the Pharises had by their austere liues inured the people vnto; and in that he omitteth all kinds of Disciplinary Fasts, very necessary for the mortification of the sinfull flesh of his Disciples, he breakes the affirmatiue part of the same commandements.

This last obiection is of my text. And (that which heretofore I haue shewed at large, to be the very depth of Sathanisme, and of all deuilish policie) it is vttered against Christ not by the Phariles Disciples, who might be suspected to obiect of malice, and whom in *Leui* his house, Christ had alreadie answered; but it is vttered in the open hearing of thousands; by the deuoutest Disciples of his vndoubted and best friend that most famous liuing sanctimonie *Iohn Baptist. The Disciples of* Iohn *say vnto him*, not, *The Disciples of the Pharises say vnto him:* Why doe we and the Pharises Fast much (πολλὰ) or most seuerely, nay not only fast, *but pray*; not only fast and pray much (πολλὰ); but (as Saint *Luke* hath it more fully πυκνὰ, that is to say, *very thick-* Verse. 14. Luke 5. 33.

ly and often: but thy Disciples Fast no disciplinarie Fasts at all, but eate and drinke and take their ordinarie meales euery day.

The Analysis.

Vnto this so subtle, so weightie, so graue & true accusation in regard of the Antecedent (though most false and friuolous, in regard of the Consequent) our glorious Sauiour in these two parables giueth two Apologies worthy of himselfe; the former in this former Parable, taken from his *owne person*, the other in the other Parable, taken from the *Quality* and person of his Disciples and followers. He himselfe, was now not onely the husband, but euen the Bridegrome of his Church in the *honie moone*, and sweetest feruencie of her first loue. As for the children of his Bride-chamber, his Disciples and neere attendants, he was able to keepe them *in his Fathers name*, without any pædagogicall or disciplinarie exercise, of sorrow and humiliation for sinne, *Iohn 17.* 12. To fast, to mourne, to eate the bread and water of affliction, was now the portion of his festiuall bride Cup. To be wed to all kindes of sorrowes and penance, was his ἴδιον ἀνθρώπισμα, his owne proper worke alone, as he now came to be mans whole and alone Redeemer, a worke not (without manifest derogation thereof, nor without a necessarie infeebling and weakning of the Christian faith) any waies communicable to the shoulders of his followers. They should indeede hereafter (when that which he counted his Bridall feast of afflictions was once ended, and fully solemnized by him) all

The former Apologie taken from Christs person.

of

of them, aboue all other men, with the two sonnes of *Zebedee*, be baptized with his bloodie baptisme, wherewith he was now to be bathed and baptised; They should indeede hereafter all drinke hartily and soundly of his Bride Cup of penance and of death, Whereof he was now to drinke first himselfe. But afore his Bride or they could tast any whit deeply or kindly of this his Bride Cup, it was first his honest and necessarie dutie, to be himselfe, in himselfe, as *Moses* was to *Zipporah*, a bloodie husband vnto her, and as her true louing Bridegrome and Redeemer, to beginne therein vnto her, himselfe, drinking the hartiest draught, euen to the bottome of the dregges, of all the iust punnishments of sinne. If they or his Bride herselfe did now, whilest the Bridall lasted, bride it (as it were) and sip a little thereof; that surely might be all, that could yet vpon so high a feast day, well become her. In a word, he was now to treade and to be troden in the wine presse of his Fathers wrath alone; He alone, and no other with him was now to giue his soule an offering for our sinnes, as the Prophet, *Isay*, had foreprophecied. He now was that one man, of whom *Caiaphas* so extraordinarily prophecied, that it was expedient, that one man should die for the people, that the whole nation perish not. Seeing then, that all cause of mourning or humbling of the soule, which is the first and chiefe end of Fasting, is by his bodily presence with them, so necessarily absent from them; *Can any reasonable man make the children of the Bride-*

Matth. 20 23.

Isa. 63.3. *and* 53.10. *Iohn.* 11.

Salomon was a type of Christ in this. For Iudah and Israel were many in his daies, euen as the sand of the sea in number, eating, drinking, and making mery. 1. *king.* 4.20.

chamber fast, while the Bridegroome is with them? Thus standeth Christs former Apologie, taken from the maiestie and greatnes of his owne person.

The other Apologie taken from the person of Christs Disciples.

On the other side, in regard of the weaknes and vnfitnes of his Disciples, & euen of the Disciples of *Iohn*, and of the Pharises themselues, to fast Euangelicall Fasts, his other Apologie is this. His Euangelicall or Gospel-fasts are as shreds of new cloth, strong, durable, able and fit to mend a rent or a decay in the strongest and most holy soules. But they, who had fasted none but legal or propheticall Fasts, were yet as old, worne, thredbare cloth, worne out with the obseruation of the old customes of the ragged, beggarly, vndurable rudiments of the ceremoniall law, which law was not now to indure, or to be mẽded & stitched vp any longer. His Gospel-fasts againe are as new, vigorous, spiritous, vertuous strong wine, *full of Spirit and truth.* But they yet were not Sanctified with his truth; They knew not yet, whether there were any holy Ghost, and newe renewing spirit or no; They were yet, as old leaking, vnstancht bottels, not able so ἀνέχεσθαι καὶ ἀπέχεσθαι, so *to containe and abstaine*, as (after his Ascension and bodily departure from them) *The promise of his Father, and the Grace and truth of* his Gospel should instruct and enable them. The rent in the fasters through this vnsuteablenes would now bee made worse, if such fasting should be applied. The Fast it selfe, being too strong would take vent, and runne out into manifest losse. What reason then, that *such*

fasters

fasters should be set in the pædagogie, or disciplinarie exercise of such a Fast?

This double Apologie I take to be thus rightly meant in these two parables, and thereby the deuillish and slanderous consequent, of the diffamation of our Sauiours offensiue, or dissolute breach of the affirmatiue part of the sixt and seuenth commaundements, to bee most notably and clearely ouerthrowne. He did not with his disciples, omit the keeping of the generall or essentiall duties of mortification, absolutely commanded in the affirmatiue part of those two commaundements: Only in regard of his *owne quality and person*, and in *regard of the quality and person of his Disciples*, he did together with them intermit, rather then omit some duties, tending to the *Bene esse* of mortification, which were not vniuersally and absolutely commanded.

My text therefore thus: *But the daies will come, when the Bridegrome shalbe taken frõ them*, or *The daies will come, when new shreds shalbe applied to new cloth, new wine shall be put into new bottels, that both may be preserued*, & then shal they Fast: is to be annexed in common too, & with both the parts of this double Apologie, as a necessary anticipation and preuention of that obiection, which might yet further worthily haue proued our glorious Sauiour to be an obstinate patrone of fleshly libertie. For though in regard of the present state of his person, and of the persons of his Disciples, their not fasting could not proue him a resolute or absolute aduersary vnto mortification:

mortification: yet seeing that fasting hath such power in it to mortifie the flesh, found out by the continuall practise of *Moses* and the Prophets, and of him, that was greater then any Prophet, *Iohn* the Baptist; if he should haue tooke no order, nor giuen any commaunde at all of religious fasting vnto his followers, his temporary intermission of so necessarie and expedient an exercise, would haue bin soone defined by Sathan his accuser, and the accuser of the bretheren, to haue beene an absolute omission of mortification. That therefore at the length the bawling mouth of *Cerberus*, might be soundly mussfeld and stopt for euer, As *Iohn* (saith Christ) *by authority more then propheticall*, which he receiued in the wildernes by Oracle: as the Pharises & Doctors of the law, *by authority of the law of* Moses, *and by the authority of the examples of so many Prophets*, doe gracely, and soberly, trusse vp the loynes and guts of their followers, and do set vnto their Disciples a dyet and order of religious, much, and often fasting: so I will & command these my children of the Bride-chamber My disciples and followers *by my Legall, Propheticall, more then propheticall, Euangelicall authority* (For it pleaseth the Father, that in me all fulnes of authority should dwell, and that I should be the onely lawgiuer able to saue & destroy) that presently after my bodily departure, they also *Fast and Pray*: πολλὰ καὶ πυκνά (for those two words, ἀπὸ τῆς νηστείας must be repeated) Much and often. I dare boldly say, that they who haue made, doe make, or shall make any

Colosso. 4. 12.
Iam. 4. 12

any other meaning either of these words, or of this whole answere of Christ: they haue, doe and shall ἀλλοδοξοῦν, they haue doe & shall therin shew the infirmity *Alienæ mentis*, at least, they haue abalienated, doe abalienate, and they shall abalienate Christs right meaning from Christs sure words. Thus much touching the most necessary *Analysis*.

Out of the first view of this *Legall, Propheticall, more then Propheticall, Euangelicall authority of Christ*: commaunding Disciplinary Fasts, to be obserued in his Church after his departure, who doth not presently gather the great necessity of our obeying the Church constitutions, concerning Church Fasts, Crosse, Surplice, night watchings, or concerning any expedient matter else, of the like indifferent nature making to piety, mortification or Christian honestie? who doth not presently gather also a plaine distinction betwixt matters commanded absolutely, as essentiall duties of the affirmatiue parts of the moral law, & betwixt matters cõmanded conditionally, when, where, & as they shalbe iudged by gods spirit in his childrẽ to be expedient & necessary? Who doth not presẽtly gather, how grosseheaded & slowharted humorous Schismaticks are, who either with *T.* of *Aquin* & his Schollers the Papists, haue counted some Churchfasts, *Præcepta naturæ*, as absolute & vnvariable cõmands: or with *Aerius* & *Iouinian* those fleshly Libertine damned Hereticks, haue esteemed Church fasts so indifferently indifferent, as though it were lawfull, though neither sicknes, nor busines, neither impotencie, nor importance vrge vs, to omit

The Thesis or generall Doctrine, necessarily gathered out of this right meaning of the Text.

them notwithstanding and breake them, whensoeuer it may please our wanton humorous flesh.

The two parts of the more particular declaration of the text.

For the full therefore and more particular declaration of this Text: I first, *Concerning the nature and authoritie of Christs Commaund*: [Then shall they Fast] *What Fasts it doth commaund. Whom it doth authorise and commaund to commaund them: Who are to be commaunded the keeping of them: With what rigour the partie delinquent are to bee punished.* Secondly, *Concerning the obeying of this Commaund*, as it is further determined, [Then shall they Fast *much and often their religious Fasts,*] *with what Seueritie, in regard of the word* [πολλά] *Much*, and *in regard of the word* [συχνὰ] *Often*: with *what Holinesse, in regard of the Sixe holy ends of religious Fasting*, intimated in this Scripture, by the words, πενθῆσαι, *Mourne*, δεήσεις ποιῆσαι, *Pray*, σωτηρίαι, *Both are preserued*, it ought to be obeyed; by Gods speciall assistance, and by the intreatie of the Christian patience of the vnderstanding eare, I will briefely deliuer, that sound and necessary doctrine, which no one Writer, either new or old, hath so sufficiently and plainely taught vs, as was requisite.

CHAP.

Chap. II.

The first generall Part. *Concerning the Nature and Authority of Christs Commaund.*

TO the first Question (*What Euangelicall Fasts are directly commaunded by it:*) I answere, as partly I haue answered already, that this Commaund is not Absolute, but Consultatorie: neither are these Fasts here commaunded vnvariable and vnomissible; but they are such as may be changed, and omitted also for a time. In a word, the Euangelicall Fasts here directly commanded by Christs authenticall commaund, are our solemne or publike disciplinary Fasts, which we cal our Church-fasts, being in nature and essence altogether correspondent and answerable to these approueable Fasts, wherein *Iohn* the *Baptist*, and the worthiest Pharisees had publikely trained and exercised their disciples. To make this Part of the distinction of Fasts and of their commaund more sensibly plaine: we must know, that a Fast of absolute commaund, whether priuate or publike, is of the essence of mortification, and is altogether vnvariable and vnomissible. Such a Fast, till Christ was ascended, was the Fast of Reconciliation, vpon the [a] tenth of the seuenth Moneth, Leuit. 23. 29. *Whosoeuer humbleth not himselfe,* (that is, as S. *Cyrill* doeth truely interpret it) *Whosoeuer*

The Nature and Authoritie of the Commaund, [Then shal they Fast.]

The first Question: what Fasts are commanded heere. Not Fasts of Absolute cōmand.

a Vpō th's day *Eue* and *Adam* fell by inordinate desire of the forbidden fruite, as many Deuines doe very probably conjecture. And no doubt euen in king *Salomons* time, *Iudah* & *Israel* fasted vpon this day.

euer doeth not fast from Euentide to Euentide, vpon the feast of Reconciliation, that person shall be cut off from his people. Our Sauiour Christ with his Disciples, kept this Fast euery yeere duely and truely; neither could these Disciples of *Iohn* and of the Pharisees, haue taxed them iustly, for any remissenes in the breach of the same. Nay, no doubt, if *Pilate* the chiefe Deputie, Gouernour of Iurie, should, as sometimes wicked *Ahaz* did, haue shutte vp the doores of the Temple, that they could not haue kept it before the Lord in the Temple: yet Christ would certainely haue caused them (as he did afterwards cause them, contrary to the will and guise of the Iewish Elders, to keepe his last Passeouer) to haue kept it with him vpon that very day, which his Father had absolutely commanded, and that euen in their priuate houses or in the open fieldes. Such a Fast of Absolute precept, is still our Euangelicall Fast of extraordinary Repentance, appointed by God absolutely, for the necessary remouing of his extraordinary iudgements and wrath, from our extraordinary sinnes. The Apostles indeede and neere attendants of Christ (as I haue declared already) had no cause to keepe this Fast, so long as Christ was with them, and kept them continually in his Fathers name, least any part of the merit of his passiue obedience for our Redemption, should haue beene imparted and attributed vnto them, as well as to him. Yet he himselfe, for the remouing of Gods Ordinary and Extraordinary wrath, both

from

from vs & from them, held it 40. daies and 40. nights together in the wilderneſſe, and did oftentimes keepe it, though not in ſackcloth and aſhes, yet by lying whole nightes vpon the ground in the duſt, and ſometimes by ſweating and weeping droppes and teares of his heart blood. It is not ſurely in the power and conſultation of the Church, either particular or vniuerſall, to omit or repeale this kind of Faſt. For example, The primitiue Churches, immediatly ſucceeding the Apoſtles, made a Catholicke Canon, that *Feſtis diebus nemo ieiunet : No man ſhould faſt vpon holydayes*, vnleſſe the holy day fell vpon Aſhwedneſday or vpon good Friday. But for the Lordes day, our Chriſtian Sabboth, which *Ignatius* in his Epiſtle *ad Magnenſes*, worthily termeth τὴν βασιλίδα τῶν ἡμερῶν. The Empreſſe of all other dayes; hee ſaith in another Epiſtle written *ad Philippenſes*, that *Whoſoeuer faſteth vpon it*, is χριστοκτόνος, he is a Chriſt murderer. what? ſhall we thinke with S. *Auſtin*, who in his Epiſtle to *Caſulan*, admitteth no excuſe of the breach of this catholike Canon, that he is a Murtherer of Chriſt, who faſteth *the extraordinary Pœnitentiall Faſt* vpon the Lords day? God forbid. S. *Cyrill* hath better taught vs to reſtraine the faſting forbidden by the Canon, vpon our Chriſtian Sabboth, vnto the Church-Faſt, or vnto the priuate ordinary Penitentiall Faſt onely. For as touching the *Extraordinary Penitentiall Faſt, both ſolemne and priuate*, which, whoſoeuer omitteth, he is certainely, both χριστοκτόνος

Ignat. ad Philip. τὰς κυριακὰς μὴ ἀτιμάζετε τὴν τεσσαρακοστὴν μὴ ἐξ ἕνὸς τρέφοντες, τετράδα, καὶ παρασκευὴν νηστεύετε, εἰ δὲ τὶς κυριακὴν ἢ σάββατον νηστεύει πλὴν ἑνὸς σαββάτου, ὅτος χριστόκτονος ἐστι. *Ad Magnenſes in eandem ſententiam ſcribit.*

ρος & ψυχοκτόνος, both a murderer of Christ, & a murderer of his owne soule: S. *Cyrils* wordes are most orthodoxall and sound, when he saith; that *Libertas est homini Christiano, omni tempore ieiunandi: A Christian hath libertie to Fast vpon any day.* If *Dauid* had not presently cried *Peccaui*, when *Nathan* told him of his extraordinary sinne, if hee had not presently cast himselfe out of his throne into dust and ashes, and refrained his ordinary meales, and all thinking of the ordinary obseruation of Church feasts. If the King of Niniue, his Nobles, his people, euen to the beast that perisheth, had not also at *Ionas* first opening his mouth, against their sinnes, kept that their publicke Fast of extraordinary Repentance; Alas, alas, where had *Dauid*, where had the Niniuites beene at this day? So necessary (*Necessitate præcepti*, though not *Necessitate medii*,) is this kind of extraordinary Repentance, vnto the saluation of all them, who haue either sinned extraordinarily, or are extraordinarily afflicted.

Extraordinary penitentiall Fasts whether priuate or publike, are of absolute commaund. 2. Sam. 12.

For the Thiefe vpō the Crosse had not time to exercise this kinde of humiliation.

But on the other side we must know also, that a Fast of Consultatorie commaund, whether it bee a Church fast or a Priuate Fast, is not of the Essence, but of the well being of Mortification, and that it is both Variable and also Omissible, vnlesse it bee Votiue. And surely, if it be solemnely or properly Votiue, it must bee vowed both solemnely by the Church, and properly by priuate men; alwayes with this cautelous restraint, that we doe not tie our selues

But Fasts of conditionall or consultatorie command, not of the Being, but onely of the wel being of Mortification.

selues by vow vnto it, if God shall extraordinarily visite vs his people, with such a mercie, vpon our Votiue-Fast-day, as that our *Nehemiah* and *Ezra*, our Prince and Bishop, haue iust cause to forbid vs to Fast, and to say vnto vs, *Nehem* 8.9.10.12. *This day is holy vnto the Lord your God: Mourne not, neither weepe; but goe ye and eate the fat, and drinke of the sweete, and send part thereof vnto them, for whom none is prepared. The ioy of the Lord is this day your strength.* Such a Fast was this Variable and Omissible Fast, commanded by *Iohn* and the Pharisees vnto their followers, in this Text of Scripture. For the same *Iohn*, the same Pharisees, who had commaunded such fasting, might also, vpon weightie causes, haue changed, intermitted or omitted them for a time, as Christ himselfe by his example teacheth them, and as the continuall practise of the Church of God, both vniuersal and particular, haue both before Christ and after Christ taught vs. Such a Fast is our ancient Catholick and most approueable and necessary Fast before the Communion of the Lords Supper. *Aquin* in his dispute *De ieiunio*, 147. *Quæst.* calleth it *Præceptum Naturæ*, that is, as I here interpret it, *A Fast of absolute precept*, included in the affirmatiue part of the sixt and seuenth commandements of the morall Law. S. *Austin* in his Epistle to *Ianuarius* saith, that it is *Ieiunium Moris Christi, qui variari non debet*; that it is a Fast of Christs owne fashion and speciall appointment, because S. *Paul* saith in the 1. *Cor.* 11.34. That, *if any* Epist. 118.

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man be hungrie, he should eate at home, least the Church come together to their condemnation. But this their reason is too weake, to ground any thing demonstratiuely vpon it. For the Apostle doth onely by euident demonstration of words, forbid their vnreuerent eating in the publike assemblie: Vers. 22. And so all those Primitiue Apostolicke Churches did vnderstand him, who (as S. *Chrysostome* writing vpon the same words, doth clearely witnesse) had euen till S. *Chrysostomes* age, which was the fourth from Christ, alwaies receiued the Communion after their *Charistia*, or common *Christian Charity-feasts*, called by S. *Iude* ver. 12. Ἀγάπαι. To conclude therefore my answere, to this first necessary demaund, What Euangelical Fasts are directly commaunded by Christ, in this Consultatorie Precept, [*Then shall they Fast:*] I answere briefely, That such Publike Church-fasts are here authorised and commaunded, as may be, and ought to be changed and intermitted, when they chance to hinder or to crosse any christian Duties, commanded by the absolute precept of Christ, either in his Law or in his Gospell.

Hom. in 1. Cor. cap. 11.

Sect. 2.

The second Question, Who, and how straitly they

CConcerning the Nature and Authoritie of this commaund [*Then shall they fast,*] To the Second question, *Whom it doth authorise and command*

to commaund or inioyne these publik Ordinarie paniten-tial Church-fasts, as also *How straitly such authorised Commanders are bound (in foro conscientiæ) to command and inioyne them*: I answere, first, that not onely the Church gouernors, (such as are here *Iohn Baptist*, and the Pharisees; such as is *Ezra* in the 8 Chapter of *Ezra*, the 21. verse: such as are the children of the Bride-chamber themselues, in the 13, and 15. chap. of the Acts: such as were the Fathers of the Church, when the christian Emperours, like *Gallio*, *Act.* 18.17 cared not for Church-law matters.) But also the High-magistrates, and the whole Councell of the Church, either Catholicke or Nationall, consisting both of the Clergy and of the Laiety of Christ may and ought to commaund them. The King of Nineuie and his Nobles in the third of *Ionas*, *Esther* and *Mordecay* in the fourth of *Esther*, the godly Wife and godly Husband counselled by S. *Paul*, 1. *Cor.* 7. 1. to defraud themselues for a time, that they may the better giue themselues & employ their household in fasting and praier, are Demostratiue precedents to the Supreme Magistrate; the whole comminaltie of the eleuen Tribes of Israel, together with their Elders, and *Phinees* the High-Priest in the 20. chapter of the *Iudges*, and the exiled Iewes, ioyned in one as one man, in the tenth of *Ezra*, are authenticall proofes, to authorise whole Councels and Synods. But yet there is one kinde of Church-Fasts, which now a dayes we call *Ieiunia quatuor temporum*, called in times past, *Ieiunia sa-*

are commanded to commaund them.

1. Church-Gouernors,

At the River by Ahana, I Ezra proclaimed a Fast.

2. High Magistrates.

3. Whole Councels.

Ver. 13 & 29.

Vers. 7. 8.

The Quarterly Fasts.

crorum Ordinum, the Fasts of holy Orders; the commaund whereof, doth most properly and principally lie vpon the charge of our Bishops and Clergie, whensoeuer they either ordaine or institute Ministers. For it is plaine out of the storie of the Apostles Actes, that these children of the Bride-chamber, did neuer lay their hands vpon any Minister of the word and Sacraments, either at his ordination or Institution, afore they had first appointed solemne fasting an prayer, And surely, although such fasting bee not of the *Esse*; yet it is of the *Bene esse* and *melius fieri* of holy Institutions and Orders. It pertaineth also most principally to Saint *Pauls* νηφάλεος ἐπίσκοπος, abstemious temperate Bishop, that hee call vpon the supreme Magistrate, and vpon the whole people of Christ, and bee a liuely precedent vnto them, for the execution of this consultatorie commaund. [Then shall they Fast.] From whom did *S. Austin* and his mother *Monica*, priuate persons, take their right paterne of fasting, when they liued in Millaine, but from Saint *Ambrose* the Bishop of Millaine? whom doth *S Austin* counsell his friend *Casulan* to follow in the order of Church fasts, but chiefely his Prouinciall or Diocesan Bishop? *Episcopo tuo in hac re, noli resistere: Quod ipse facit, sine vllo scrupulo aut disceptatione sectare. Crosse not thy Bishop in this matter of a Saterday Fast, but in this and the like, what thou seest thy Bishop doe, that do thou without any scruple or controuersie.*

Act. 13. & 14.

1. Tim. 3.

Church gouernors must play the most carefull part in seeing to the execution and obedience of this commaund.

Secondly, if it be demaunded, whether as it is in the

the consultation of the Church to *repeale, intermit, or change these publike Fasts of ordinarie Repentance; so it is in their consultatorie power altogether to omit and disannull them*: and whether *Catholicke Fasts may be intermitted or repealed by Particular gouernours, of Particular Churches or by Nationall counsels*, I answere first to the former part of the demaunde; that there are in the Scripture, two kinds of indifferent things not commaunded by absolute precept, left vnto Christian mens free consultation, as the Spirit of God in his children, shall iudge them to be expedient or vnexpedient to be done. Of the first kind are such indifferent matters and duties, as are made lawfull vnto vs only by Warrant, and not also by any somuch as consultatorie commaund or counsell. And these againe are of two sorts: For either they are both warranted and commended, as are the Voluntarie vowes of perpetuall Virginity and widowhead, of Pouertie, of paying all, or part of our goods to poore Christ, whether they be proper voluntarie vowes, or solemne & publicke voluntary vowes; or they are permitted onely, and tolerated in the booke of God, as lawfull, but no where commended also as laudable, as is that best kind of Vsurie, where a man doth no otherwise deale with his brother, thē he himself in the like case, would be very willing to be dealt withal. It is in the consultatorie power of the publicke gouernours of Christs Church, either altogether to disannull and abrogate, or at their discretion to restraine and correct

The second Article of this second Question, whether Omissible fasts may be altogether omitted.

Indifferent actions warranted only, and not commanded.

Indifferent actions warranted and commended, but not commanded.

Things warranted, and onely permitted, or tolerated, are in the Church gouernors power

the abuse of this latter, either by ciuill punishment in their ciuill gouernement, or by Excommunication or suspension in their Cleargie gouernement. But as touching the former, which are both warranted and commended in the Scripture, it is not in the consultatorie power of Christs Church gouernours, either publikely to commande them, or publikely to disannull and altogether forbid them, whether they be *priuate and proper* voluntarie vowes or solemne and publicke voluntarie vowes of perpetuall continencie, pouertie, or such like. When thou absteinest from such proper or solemne vowes (saith the only lawgiuer, able to saue and destroy *Deuter.* 23.22.) it shall be no sinne vnto thee: who then can binde me (*in foro conscientiæ*) either to vow single life, though a thing warranted and commended, or forbid me to vow it publickly, I say, either to commaunde these commended holy Voluntarie vowes, or to disannull, and altogether forbid them, is not in the power of any publicke gouernours whatsoeuer. Onely it is in their power to restraine and correct the abuses of them, if either the Votarie doe vow that rashly, which is not likely to be in his power and abilitie to performe, or doe vowe that wickedly, or to a wicked, vngodly, superstitious end, which he ought not to performe. Certaine young Widdowes, made a solemne vow of perpetuall widowhead in Saint *Paules* time. But Saint *Paule* seeing, by experience of them, their great vnableneſſe to performe such vowes: discommends them

them greatly in the fift chapter of his former Epistle to *Timothy*, and chargeth Bishop *Timothy* to restraine the solemne vowes of such Votaries, vntill they came to the age of threescore yeares. Certaine also of the lewd Hypocrits, amongst the Israelites in the time of *Moses* law, as it is plaine in the 18. *ver* of the 23. of *Deuteronomie*, had wantonly brought the hire of their Whores, and the prices of their Dogges, for holy solemne Voluntarie vowes into the house of God, as many superstitious, wanton Votaries haue done, and doe still vnder the reigne of Popish superstition, and as idolatrous people, doe and haue done, who haue solemnely dedicated, and bequeathed their money, lands, goods, vnto Masse Priests, to sing Dirdges for their soules, or to say Prayers, for the deliuerance of their soules out of Purgatorie, or to the maintenance of the Supremacie, and Hierarchie of the Iudaicall and Donatisticall, Pseudocatholicke Church of Rome. God would haue these solemne Voluntarie vowes both restrained and corrected. For so saith the Law: *Deut.* 23. 18. *Thou shalt neither bring the hire of an whore, nor the price of a Dogge into the house of the Lord thy God for any vow. For euen both these are an abomination vnto the Lord thy God.*

To restraine the abuse of indifferent actions, warranted and commanded is in the power of the Church gouernours. To command them, is not at all in the Church gouernours power.

Thus haue I shewed how things of indifferent nature warranted onely, but not at all commaunded in Gods word are to be held, or not to be held to be vnder the consultatorie power of the publicke gouernours of Christs Church. Another kind of

duties, and things indifferent, not commaunded by absolute precept, but left to Christian mens free consultation, is of those which are not onely warranted in Gods word, but are also commaunded by that kind of commande and precept, which I haue tearmed Consultatorie. These againe are of two sorts. For either they are by such Consultatorie commaundement, commaunded onely vnto priuate men; or they are also commaunded both to priuate men and to publicke officers. Of the former sort is Continencie, commaunded vnto them who haue the gift thereof, in that consultatorie priuate precept *Math.*19.12. *He that can receiue it, let him receiue it.* Of the same sort is the renouncing of all wordly busines to follow the studie of Christs heauenly Doctrine, commaunded vnto them, vnto whom it is expedient, by that Consultatorie precept, *Math.*19.21. *If thou wilt be perfect, Goe sell thy goods, and giue them to the poore, and come follow mee.* But of the latter sort is Decencie of apparell, and a discreete constitution of Church-orders, commanded in generall by that Consultatorie precept, πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω: Let all things be done comely and in order. Of the same sort is this Ordinarie penitentiall fasting, or this Fasting of ordinarie repentance, whereof we now speake, cōmanded here in speciall, *Then shall they fast.* Now, as it is not in the free power of a priuate mans consultation, who hath the gift of Continencie, or to whom it is most expedient to leaue the world and

Indifferent things warranted commended, and also by consultatorie precept commanded, if they be publickly commanded, are wholly in the Church gouernours power: and if the Church gouernours doe altogether omit them, they disobey God and his Christ, because they are neuer altogether vnexpedient.

to follow Christ, altogether to disobey Christs priuate consultatorie commaunds; as it is euident by Saint *Paul*, who saith in the *15. ver.* of the *9. Chap.* of his *1. Epi.* to the *Corinthians*, that it was better for him to die, then that he should take a lawfull stipend of the Corinthians, which was not then expedient: so much lesse is it in the power of a publicke Officer, or of the supreme Magistrate, to suffer the Church of God to be ruled without all outward Decencie, or to disobey Christ in not obseruing that, which hee hath specially commanded by this speciall Consultatorie publicke commaunde: *Then shall they fast.* And thus haue I shewed also, how things of indifferent nature, left to mans free consultation, not only by warrant of the word, but also by Consultatorie priuate, or by consultatorie publicke commandement, are to be held or not to beheld, to be vnder the Consultatorie power of the publicke gouernours of the Church. For although those indifferent duties, which are commaunded to priuate men, onely by Consultatorie priuate commaund, be to be performed by priuate men, so onely as the spirit of God in them shall exact, (as it did of Saint *Paul*,) their Consultatorie obedience in the exact performance of them: yet those indifferent duties, which are commaunded also to publicke Officers, by the speciall Consultatorie publicke commaunde of Christ, the most louing Bridegroome of his Church: these indifferent duties, I say, of this so speciall Consulta-

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torie publicke commaunde, cannot without neglect of dutie vnto Christ their Lord and maister, the only lawgiuer, able to saue and destroy, be either intermitted vpon an humour, or omitted and disannulled altogether by the publicke gouernours of Christs Church. The neglect of these Church fasts then, in any Church whatsoeuer is a token of some want of that feeling, which the Church as a true louing wife should haue of the bodily absence of her louing husband: according to the speach of our Sauiour in this my Text: But the daies will come when the Bridegroome shall be taken from them, and then shall they Fast. Surely as *Salomon* saith, *Eccle.*7.6. The heart of Fooles, (who laugh in the face as the Apostle speaketh, 2.*Cor.*5.12.) is in the house of mirth, but the heart of wisemen, who laugh in the heart, & are soberly and truely wise vnto saluation, is alwaies in the house of mourning, that is (as our Sauiour heere in my Text doth ἀντιστρέφων, doth confound and turne the tearmes of Fasting, and mourning making them all one) in the house of fasting, because it is better to goe to the house of mourning, then to the house of feasting, & because by a sad looke the heart is made better. And thus I haue assoiled the former doubt, which might worthely arise, touching the gouernours of the Church, their absolure omission and repealing of all Church fasts: To the other doubt thus much I speake briefely, that though the Fast be Catholicke, as is the Fast before the Communion, and all our

15. Ver. *Then shall they fast, or, Then shall they mourne.*

No fasting, no mourning.

our other Church-fasts except two onely, that is to say, though the Fast be Vniuersally constituted, and decreed to be kept in all the particular Churches of the world, by the Vniuersall decree and sentence of an *Oecumenicall counsell*; yet the *Oecumenicall counsell* doth alwaies with this Prouiso decree it, that no particular Church shall be further bound vnto it, then as it is an helpe and no wayes an hindrance vnto true mortification. If it be found either through the superstition of this doting old world, or through any other enormitie, wherewith Sathan and mans corruption doth often staine and defile the best exercises of godlines, to be any whit preiudiciall to those holy duties of absolute necessitie, which are commanded by absolute precept; then the practise of the best particular Churches, and euen of some Diocesan Bishops, haue taught vs, that our righter way to obey the *Oecumenicall counsell* is to obey rather the meaning then the bare and dead letter of their decree. I confesse that Saint *Austin* saith wisely and well, speaking of these Vniuersall customes of fasting, decreed by the Plenary counsel of the whole church; *Si quid horũ tota peror-bem frequentat Ecclesia, hoc quin ita faciendũ sit disputare, insolentissimæ insaniæ est. If any of these things be vsed by the custome of the whole Church, for a man to hold that such a thing ought not, or may indifferently not be done, it is a part and a tricke of most sielly fondnesse and madnesse.* But he giueth this reason intimated both in his words following, and in his words before going,

3. Articles whether Catholicke Fasts, may be repealed or changed by particular Churches.

where he had set downe his formall difference betweene particular Church customes, and betwixt Vniuersall Church customes to be the cause of this his speeach, for that the Vniuersall Church neuer decreeth any thing, that is *Contra fidem & bonos mores*, against the Faith and good maners, but the particular Churches may be supposed to decree some new customes both *Contra fidem & bonos mores*. Out of which reason we may plainely see, how Saint *Austin* did vnderstand the decrees of Vniuersall counsels, and the minde of all Churches, when they chanced to haue the same custome in the vse of an indifferent duty amongst them all, Namely, that the intention, and minde, and meaning of the Vniuersall Church is this, to keepe or to decree no custome, that is, *Contra fidem & bonos mores*: yet that his meaning is not; neither was it the Catholicke meaning of the whole Church, that the customarie vse of any indifferent thing, not commaunded by absolute precept, should therefore neuer be altered, because it was once decreed by so Vniuersall a decree and consent of all Churches.

The Catholick Constitutions are to be obeyed, so long as they are commanded. But none of them were euer commanded as perpetuall and altogether vnvariable.

Though indeed, whilest such indifferent matters are in vigour and force, and are commanded by the Church, he is worthily to be esteemed *Schismaticus schismate charitatis* in the highest degree, who doth not obediently yeeld vnto them; & also *Schismaticus schismate fidei*, if he dispute against the authority of the Church, in giuing out such constitutions: yet no such indifferent matters of Catholick constitution

tution and command, are to be held to be perpetuall, constant, & invariable or vnalterable for euer. For that Prerogatiue Saint *Austin* in the sixt chapter of the same Epistle to *Ianuarius*, attributeth onely to those customes, which either Christ himselfe by speciall commaund, or his Apostles from Christ, haue immediatly in some part of the new Testament ordained and constituted: *Quod nulla morum diuersitate variari poterunt*: That they are not, nor may not bee varied or altered by any diuersitie of times or maners. Which Prerogatiue, I say, that the Church of God vniuersall hath not ascribed nor assumed vnto her selfe or to her vniuersall customes, it is plaine, by comparing that which *Epiphanius* writeth of the Catholicke customes of his time, with the particular practise of the Church of Rome, and of our VVesterne Churches in later times. Hee testifieth constantly and plainely in the conclusion of the eighty heresie, that *Communiones siue synaxes fieri ordinatæ sunt ab Apostolis, Quarta feria & Prosabbato & Dominica. Quarta vero & Prosabbato ieiunium institutum est vsq; ad horam nonam. Et per totum annum quidem ieiunium hoc seruatur in eadem sancta Catholica Ecclesia, Quarta inquam feria & Prosabbato vsq; ad horam nonam, excepta sola Pentecoste per totos quinquaginta dies, in quibus neq; genua flectuntur, neq; ieiunium imperatum est, & exceptis diebus Epiphaniorum, quando Christus natus est.* Communions were ordained by the Apostles to bee receiued vpon the Wednesday, Friday, and the Lords day. And vpon the

Wednesday and Friday, no meate was ordained to be taken, vntill three a clocke in the afternoone. Which Fast vntill three a cloke in the afternoone, vpon Wednesdayes and Fridayes, is kept in the same holy Catholicke Vniuersall Church, throughout the whole yeere, excepting g *onely the Pentecost with her fiftie dayes after Easter, (in which dayes, no knees are bowed in the Church, neither is there any Fast commaunded,) and excepting the twelue dayes of Christmas.* In these words of *Epiphanius*, we haue these Catholicke Customes set downe: First, *Communions receiued throughout the yeere, thrise euery weeke.* 2. *Communions receiued fasting at three a clock in the afternoone.* 3. *Fastings not obserued within the fiftie dayes after Easter, nor within the twelue Christmas dayes.* 4. *Knees not bowed publikely in any Church, within fiftie dayes after Easter.* These customes were some of them (saith he) set downe by the Apostles themselues. k But for all this, that the Church of God hath not accounted so of these customes as of Apostolicke customes ordained from Christ, by absolute vnvariable commaund; as S. *Austin* doth well admonish vs to distinguish, it is plaine, by the practise of these future Ages, wherein wee neither ° first keepe our Communions thrice, or only thrice in the weeke, nor secondly obserue the determining and ending of our Fasts vpon Wednesdayes and Fridayes, at three a clock in the afternoone, nor thirdly abstaine frō al fasting, and fourthly kneeling in the Church within the fiftie dayes after Easter.

Thus much to the two first and principall Questions,

g Also the coūcell of *Elibert* in Spain Can. 23. (which Councell was more ancient then *Epiphanius*) forbiddeth and restraineth all Church-fasts in the Moneths of July and August.

k Apostolicke customes specially commanded from Christ, are vnvariable. Apostolicke customes not specially but onely generally commanded from Christ are variable.

° Foure Catholicke customes altered and omitted in particular Churches, *pro morum & temporum diuersitate.*

stions, and to the inferiour demaunds or doubts, which doe necessarily arise from vnder them.

Sect. III.

COncerning the Nature, and Authoritie of this Commaund. [*Then shall they Fast*] To the third Question, *Who are to be commaunded the keeping of these publicke Fasts of ordinary Repentance*; I answere easily and readily out of this next Parable, that our Sauiour Christ would haue both the shred and the garment, both the wine and the bottle, that is, both the Fast and the Fasters to be [*Adæquata*] to be both measurably proportioned together, to the end, they may both be preserued together. The Gouernors therefore of the Church, as it is plaine out of *Ierome* and *Austin* their Epistles, haue neuer imposed harder tasks of ordinary Fasting, vpon the vessels of their inferiour brethren, then they themselues were either able in their sickenesse or other impotencies, or willing in their best health to vndergo. *Sint moderata ieiunia, ne debilitent stomachum*, saith *Ierome* to *Rusticus*: Let thy ordinary Fasts bee with moderation, and not to the weakening of thy stomacke. And in his Epistle to *Leta*, hee setteth downe another cautionarie Rule: *Ante annos robusti & stæ ætatis, periculosa est teneris, & grauis abstinentia*: Fasting is very dangerous and hurtfull to them, that are not come to their full growth. (This growth,

The thirde Question, Who are to be commanded these Fastings out of this next parable.

Concil Elsbertinum Can. 23. Ieiunia per singulos menses placuit celebrari, exceptis diebus duorum mensium Iulii & Augusti ob eorundem infirmitatem ab æstu orituram.

Thomas of *Aquin* in the 4. Article *De ieiunio*, according to the order of the Church in his time, defineth to be *Finis tertij septennij : The full age of* 21. *yeeres.*) The same *Aquin* putteth vs in minde of a
3. third Rule, of *Exemption*, to be added according to the Analogie of the word, to the two former Rules of Saint *Ierom : Non est intentio Ecclesiæ statuentis ieiunia, impedire alias pias & magis necessarias causas : It is not the mind or intention of the Church, by appointing Fasts, to disallow or hinder any other more godly and weightie matters, or necessarie causes.* For the confirmation of which Rule, wee may remember that which Saint *Austin* summarily setteth downe, as the common sentence and resolution of Gods Spirit in the Church of God, and euen in those most deuout and most seuere Fasters of his time. *Ita pietatem sedulo exercent, Corporis vero exercitationem, vt ait Apostolus, ad exiguum tempus pertinere nouerunt:* The summe of their discreete managing of their Fasts, is this, saith *Austin*; *They doe exercise godlinesse*, [which is of absolute Precept, hauing the promise of this life and of that which is to come, without which godlinesse also, all Fasting is but irreligious, as hereafter I shall fully declare, when I come to speake of the right holy ends of true Fasting,] *They doe exercise godlinesse attentiuely, studiously, carefully, diligently. But bodily exercise, as the Apostle saith,* (Saint *Austin* hath speciall reference to ordinary Fasting then practised) *they know, how it of it selfe, or in comparison of more worthy parts and exercises*

De morib. Ecclesiæ Catholicæ cap. 33.

1. Tim. 4. 8.

ercises of the minde in godlinesse, is profitable but for a small time. These then are the termes of iust Exemption from Church fasts, and these two kind of persons are to be exempted from them, *vpon the appearance and cleare manifestation of the iustnesse of their cause to the Gouernors of the Church.* 1. Laborers, and men employed in high, weightie and necessarie businesse, 2. All impotent persons, whether impotent in goods, *fasting ieiunium ieiunij*, as our Diuinitie schoole speaketh, *fasting for want of meat*, as common Beggars, and they, who are knowne to want foode, wherewith to breake their fast, when the Church-Fast is ended; or *Impotent in body, as young folkes wanting growth, olde folkes decaying in growth, sicke folkes wanting health, and hauing* πυκνας ἀῤῥωστιας, *often infirmities, and many bad fits*, as Bishop *Timothy* himselfe had. 1. *Tim.* 5. 23.

Sect. IIII.

The fourth Question, with What rigour these Fasts are to be exacted vpon them, who are liable vnto them, either in regard of their obseruance, or of their penalties.

CConcerning the Nature and Authoritie of this Commaund: [*Then shall they Fast*] To the fourth and last necessary Question, *With what rigour it is to be exacted of them, who are lyable vnto it*; and *With what rigour the parties delinquent are to bee punished*: I answere, that as the Fast of Extraordinarie Repentance hath beene taught, to bee oppositely distinguished from this kind of Fast of Ordinary Repentance, whereof this Commaund is directly giuen.

giuen, in all those determinations already mentioned and specified in the three former Questions: so in this answere, an opposite distinction is to bee made betwixt the same two kinds of Fast. Extraordinary sinnes, whether priuate or publicke, cannot easily be forgiuen vnto men, vnlesse they doe Repent extraordinarily, and Fast extraordinarily, either in priuate, for their priuate extraordinary sinnes, or in publicke, and in priuate also, for their publicke extraordinary sinnes. Therefore, I haue eyther expresly, or by implication, of necessary consequence determined Extraordinarie publicke Fasts thus. First that they are of *Absolute commaunde for the mortification of Extraordinarie publicke sinnes, and are absolutely commanded in the affirmatiue part of the sixt and seuenth commaundements.* Secondly, *that the publicke gouernors of the Church, are publicke murderers of themselues and their brethren, and common bands of open sinne*, and *fleshly filthinesse, if they themselues both by their owne example, and also by seuere iniunction of extraordinarie Fasts, doe not presently take order, that the guilt of extraordinarie sinnes be mortified and taken away from themselues and their people, but most principally from* Achan, *that is from the notorious sinner or sinners themselues, who with* Achan, Zimri, Cosbi, and such like, *doe prouoke and incense the iealousie of Christs wrath against the whole common-wealth, where they sinne notoriously. Nay farther, that if Sathan hath shut the eyes or inclosed vp the hearts of fleshly Magistrates, so in their owne*

The differences of Extraordinarie Fasts from these in al the answeres to these foure questions.

owne fat, and in the well liking of sinne, as that they either see not, or dare not, or will not solemnely sound Ioels Trumpet to call the assemblies to a publicke Fast: such is the necessitie of this humiliation by extraordinarie fasting for publicke sinnes, and for the remouing of all publicke calamities, and extraordinarie iudgements whatsoeuer, as that all priuate Christians that know the way of Righteousnesse, are with Ieremie the Prophet bound [in foro conscientiæ] by absolute commaunde to weepe, Fast, pray, and drop downe teares extraordinarily euen in secret, and not onely in secret, but with those godly Israelites in the fiue and twentie of Numbers, when they see Gods vengeance begunne, and yet Moses and Phinees, that is, the high Magistrate, and high Priest remaining still acedious or slouthful, and not begunne to doe their dutie in proclaiming a publicke Fast: Then also in more open view, as in their tent doores, and at the doore of the Tabernacle, as it were, to shewe and signifie vnto the high Priest, or high Magistrate, their earnest desire of a lawfull Fast in publicke. And although, it be a furious, Corahlike, and an Anabaptisticall attempt, odious both to God and goodmen, if any priuate persons, or people being vnder the gouernement of others, doe proclaime or set vp a publicke Fast: yet it is the necessarie duty of all Gods people in this case, which now I haue propoũded, to stir vp & say in the publick audience of many vnto Gods Maiestrate or Gods bishops, as those zealous Iews did to Ezra, the high priest in the 10. ch. of Ezra the 4. ver. Arise Ezra. For the matter, belongeth vnto thee. We will also be with thee: Be thou of comfort & do it.

1. Sam. 12. 23. Iere. 13. 17.

ἀντιδιαιρετικῶς

Thirdly I haue determined, by implying a Contradiuisiue opposition, in the assoiling of the third question, betwixt Extraordinary Fasts, and Ordinarie Fasts in publicke, that no importance of businesse, no impotencie of person, but onely Impotentia facti *(as the Canon law speaketh) that is to say, the impotencie of fact, when there chanceth to want seasonable weather, or a conuenient place for a publicke assemblie to meete in, (as it chanced Ezr. 10. 12. 13.) can exempt, or excuse the childe, that sucketh on the breast, or the olde man, that leaneth on his staffe, or the Pilgrime, that is trauailing on the way, or the Beggar, that liueth vpon the daily almes of good people, from bearing some part of extraordinarie humiliation and fasting, for the remouing of the guilt of extraordinarie sinne, or for the remouing of Gods publicke extraordinarie vengeance.* As these determinations therefore haue bin either expressed, or necessarily implied alreadie in the resolution of the three former questions, and by these determinations, much sound knowledge gained of the true and right distinction of publicke ordinarie, from publicke extraordinarie Fasts: so in the resoluing and assoiling of both the Articles or doubts arising, as it were, vnder the knees of this fourth and last question, touching the Nature and authority of this command [*Then shal they Fast*] we are lastly to know, that neither the *obseruation of these Church Fasts, or publicke Ordinarie Fasts is with like rigour to be exacted, nor the breach of these Church Fasts or publicke Ordinarie Fasts (vnlesse contumacious and obstinate contempt be adioyned vnto it) is with the like rigour*

Ioel. 1 and 2. Ionas 3.

gour to be punnished by the Church gouernours, the right Heires, & worthy successors of these children of the Bride-chamber, as the obseruation and breach, or neglect of Extraordinarie publicke Fasts are.

The Extraordinary Publicke Fast, must be a separation of all persons whatsoeuer, from all worldly businesse; which Separation, is to be imployed as it were in sackcloth, & ashes, and dust cast vpon their heads, necks, loines, in the lowest both inward and outward humiliation, by lying vpon the ground, before the Lord, in some publicke place of the assemblie, without all meat and sustenance, for the space of 24. houres at the least, after the example and demeanor of those true Penitents, *Iosua* and his people, *Iosh.7.6.* Of *Phinees* and his people, *Iudges* 20.23.26. Of *Samuel* and his people, 1.*Sam.7.6.* Of *Dauid* and his people, *2.Sam.3.31.35. 2. Sam.* 12.16.17.20.22.23. *2.Sam.15.30.32.& 19.2. 2 Chr.* 21.16. Of *Hezekiah* & his people, *2 King.19.1 2.3.* Of *Iehosaphat* and his people, *2 Chron.20.3.4.5.13.* 14.18.20. Of *Manasses* and his people, *2.Chro.33.* 12 13.19. Of *Iosias* and his people, *2.Chron.34.19.* 29.30 Of *Ezra* and his 17. hundred exiles, *Ezra 9.* & 10. Of the Church at Ierusalem, praying solemnely for Peter, in the 12. *Chap.* of the *Acts*; lastly of *Tertullian, Cyprian, Ambrose, Austin, Chrysostome, Leo, Gregory, Bernard* and their Christian people, whose humbliest Penitentiall fasting, together with all the circumstances and whole order thereof, is faithfully and fully testified vnto vs in *Tertullians* discourse

Zach. 7.3.5 6. This was called in ancient times, *Inclusio*, a shutting vp. as appeareth by many Canons of the ancient Councels.

Surely, had not the Superstitious Church of Rome abused sackcloth, ashes, dust, &c, all these circumstances had still beene fittest humiliations, euen at this day.

course *de Panitentia*, in S. *Cyprians* godly Epistles, in *Ambroses* 2. bookes *de Penitentia*, in the Homilies and popular Sermons of *Chrys. Austin, Leo &c.* and in the Epistles of *Austin, Leo, Ierom, Bernard.* The breach of the *Extraordinary publicke Fast*, may also be punished with some grieuous or capitall punishment, as with *Confiscation of all the goods a man hath, and with Excommunication*, *Ezr.* 10. *cha.* 8. *ver &c.* For as the transgression of one ignorant or mutinous Souldier, is the destruction of the whole Armie, so one impenitent *Achan*, one sinning *Dauid*; as a little leauen sowreth the whole lump of dough, if his sinne or impenitencie bee notorious and publicke. *Dauids Hath not one man sinned? Is it not I that commanded to number the people? but these sheepe, what haue they done?* would not preuaile with God to the remouing of the destroyer. *1. Chron* 21 15. *16.* No, no! The Text saith, that the Elders of Israel were also clothed in sackcloth, & fell vpon their faces before the Lord, as well as *Dauid*. *Ahabs renting his cloathes, putting on sackcloth, going barefoote, extraordinarie fasting*, *1 King* 21. 27. beeing but a priuate extraordinary Fast, preuailed with God, but for a priuate, and a partiall, not a plenary remoue all of those fearefull destructions which God had threatned against him by *Elias*. It did *Iesabel* his wife, and his idolatrous filthie Issue, little or no good at all, because *Iesabel* & they did not humble themselues and Fast with him. The people of Samaria, their seeing of *Iehoram* their King his renting his cloathes,

All must fast the extraordinary publicke Fast.

Priuate extraordinary Penance doth little good, when the calamitie and sin is publicke.

thes, and his priuie wearing of his priuie coate of sackcloth, when that cruell Famine was publicke, condemned them and him of deepe hypocrisie, in the sight of *Elizeus*, accidentally extolled Gods mercie, towards an ill deseruing people, magnified the office of his Prophet, but did them no more good, towards the obtaining of the forgiuenesse of their sinnes, then the sight of that miraculous plentie of victuals did *Iehorams* vnbeleeuing Courtier good, who was suddenly prest and crowded to death in the Gate, and saw onely the abundance of victuals, which *Elizeus* had promised, but eat not thereof at all. In a word, all the godly kings of *Iuda* and *Israel*, knew and practised this absolute necessitie of Extraordinarie Fasting, except *Salomon*, who was a foretype of our Bridegroome: but the vngodly Hypocrits, who fasting either partially with *Ahab*, or priuily with *Ieboram*, did all shewe themselues cold and vntoward in the practise and appointing of it, are together with their wanton and vngodly subiects, left vnto vs in the Scriptures as examples of Gods dreadfull vengeance vpon our Christian common-wealths, if in the time of any extraordinarie notorious sinnes, or in the time of any extraordinarie Iudgement vpon vs, as of the Sword, Famine, Pestilence, our publicke gouernours, either Fast not with that rigorous humiliation, in regard of all those circumstances, which I haue named, or after their proclamation of such a Fast, doe not sometimes [*ad terrorem*] capitally and most seuerely

2. *King* 6.7.

1. *Kings* 4.25.

punish all those enemies of the crosse of Christ, who will not subiect themselues to the precise obseruance thereof. My briefe answere therefore vnto this fourth and last question, touching the Rigorousnesse, to bee vsed by Church gouernours in the obseruation, and in the punishing of the contempt and neglect of the obseruation of our Ordinarie penitentiall Fast, which we make, *Membrum contradiuisum & an opposite part* in the diuision of Fasts vnto an Extraordinarie Fast; *is this, that neither a whole dayes separation from all worldly busines, and the consuming of an whole day in publicke prayer, before the Lord, and as it were in Sackcloth, dust, ashes, in lying vpon the ground, or in hearing the word preached, is to be exacted in the obseruation thereof, nor any capitall punishment is to be inioyned vpon them, that being liable vnto it, doe through infirmitie, and not malitiously, nor schismatically breake it.* As *Epiphanius* telleth vs, some godly ones in his time did indeede in their priuate houses vpon their Church fasting dayes lie vpon the ground, and bestow the whole night in prayer, other (as I spake of *Iehoram*) did sew Sackcloth to their loynes, next to their skinne, as a priuate coate knowne only vnto God, & not vnto man, other did separate themselues for the space of 24. houres from all worldly busines: but none of them did any of these things in the publicke congregation, nay (he saith) that the publicke gouernours of his time, would not suffer Sackcloth to be worne openly and outwardly vpon the, *Ordinarie Fast dayes.* And touching

The ancient law of the counsells, censuring by Deposition, & Excommunication, is to be vnderstood, to haue proceeded against contumacie.

In the conclusion, of his last booke *De haresibus.*

ching the too seuere punishing of the delinquents, either by Confiscation of all the goods a man hath, or by death, or by that which is more grieuous then death, by Excommunication as *Ionathan* saide of his Father King *Saul*, his rash and tyrannicall folly, both in tying the people by an oath to his Ordinarie Fast in the pursuite of the Philistines, and especially in threatning death vnto *Ionathan*, for reaching a little honie in his faintnesse with the end of his speare, *My Father hath troubled Israel this day*: so surely the superstitious fathers and gouernours of the Romish Church, haue troubled gods *Israel*, and rather weakened their faith, then any whit strengthened thē by *Ordinarie Fasting*, in their Christian pursuite of their spirituall Philistines, the sinnes of their flesh, who for their peoples tasting so much as a little water before the Communion, doe for that day excommunicate them, as it were, and denie the Communion vnto them, saying that they are damned, if they Receiue it not Fasting, or doe so persecute them by censures, and other punishments for eating an egge, milke, cheese, butter, or any *Lacticinia*, that is, any kind of white meates, comming of the Cow in their Lent-fasts, or in any other ordinarie Churth-fast whatsoeuer, as that they make poore people through trouble of conscience, and distresse of minde to be wearie of their liues, and to serue God with an vncheerefull heart. And thus you haue the Nature, and authoritie of this command [*Then shall they Fast*] together with the differences of the kind

1. *Sam.* 14.

Soter, Austin, Aquin, and only, either priuate men, or particular Churches haue beene the authors of this absolute necessitie of Fasting before the Communion.

of

of Fast thereby commaunded from all other kinds of Fast clearely and fully determined.

Now followeth the second necessarie part of my declaration of this Text, Namely, as this command, [*Then shall they Fast*,] is further determined by Christ, both in the words πολλά & πυκνά, which do further command the *Seueritie of these Disciplinary publicke Fasts, or Church-fasts*, and also in the *Synonymall* word πενθεῖν, *Then shall they mourne*, which doth further commande the *Euangelicall holinesse of Gospel Church-Fasts, or of Church-fasts vnder the Gospel*, which ought now to be farre more holy, as it is plaine by that which Christ immediately addeth in the next parable, then the pædagogicall, Disciplinarie, Ordinarie penitentiall Church fasts, either of the Prophets, or of *Iohns* Disciples, or of the Pharisees vnder the Law had euer beene.

It is Synonymall, with νηστεύειν; *to Fast.*

Chap. III.

Of the other General Part. *Touching Obedience vnto this Commaund*, [Then shall they Fast] *as the Qualitie thereof is further determined, in the words* [πολλά, πυκνά, πένθεῖν.]

πολλά πυκνὰ πένθεῖν

Touching the Seueritie cõmanded in πολλά, *much.*

First, *The Seueritie of Church-Fasts*, or *of Ordinary Penitentiall Fastes*, vnder the Gospel, commaunded heere by the word πολλά, [*Then shall they fast much*] doth require my orthodoxall

thodoxall and sound answere vnto these three necessary Questions: *How long the shortest Fast is to bee continued; How the howres of such Fasts are to bee bestowed; with what moderation, and with what kind of meates they are to be broken,* when they are ended.

To the first *Question* I answere, that the *Shortest and weakest Church-Fast*, is to continue 24. houres. Looke ouer all the examples of Religious Fasting, either in the booke of God, or in the stories of the Church, and you shall finde this plaine, that if any man, from Supper time to Supper time, or from Dinner time to Dinner time, tooke any thing *Ad Nutritionem, For the nourishment of his body*, vnlesse it were a little Annisseed, or a moderate draught of ordinary drinke, *Ad Digestionem & depellendam Vertiginem*: onely for the remooving of raw humours, from his cold, weake and queazie stomcke, or for the expelling of winde, causing giddinesse in the head, he was censured to loose the Religion of his Fast for that day. Our mourning for sinne, which alwayes accompanies religious Fasting, is very weake, if it breake vs not both of our meales and also of our sleepe for one day. The godly Monasteries in Saint *Austins* time, when the Church of God was indeed the right House of mourning, and kept as it were, her continuall funerals of sinne, sowing in teares, that they might reape with joy, had in each of them seuerally, three thousand godly persons at the least, and those euen Lay men also, who after the example of Saint *Austin* himselfe, and

I. How long the shortest and weakest Fast of Ordinary Repentance is to be continued. See our Church Homilie, touching the time how long to fast.

The Papists Fish-feast, with wine and the finest manchet, is neither Christian Fast nor Christian Abstinence, as our Church Homily worthily censureth them and all other hypocrites like vnto them in fraudulent Fasts.

of all the deuout Cleargie men of those times, kept this shortest Fast of twenty foure houres, and eate but one Meale a day throughout the whole yeere, keeping besides (if occasion were giuen) their Extraordinary Fasts after the example of *Esther* and Saint *Paul*, *Esther* 4.16. *Act.* 9 9. three daies and three nights together, that is, seuentie two houres, without either meat or drinke, or any kind of bodily sustenance.

Sect. II.

2. How the houres of Ordinary penitentiall Fasts are to be bestowed.

TO the second Question I answere; that first Prayers, and especially those mournefull Prayers, which we call δεήσεις or Supplications, are alwayes to be ioyned solemnely with Church-Fasts of Ordinary Repentance, and priuately with our priuate Fasts of Ordinary Repentance; otherwise it is no Religious Fast, but onely a prophane Fast. τότε νηστεύσουσι ἐν ἐκείνῃ προσευχάς: saith Christ in this Anticipation [*Then shall they Fast and make Supplications*, Luk.5.33.35.] Secondly, vnto our Prayers & Supplications, wee are alwayes to ioyne Almes; *Beatus est, qui ieiunat, vt alat pauperem.* Blessed is he from Christ, who fasteth not, nor putteth lesse into his owne bellie, that he may put lesse also into the pot, and more into his chest, but doth Fast, with a mind to feast the poore, and to bee able to put more into the poore mans bellie and purse: Is the speech of

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one of the Apostles, deliuered by Tradition, and reported vnto vs by Saint *Cyrill*. Thirdly, vpon that day, whereon we Fast, we ought, after the example of the Iewes, in those their foure Church-Fasts, held all the time of their seuentie yeeres captiuitie in Babylon, to separate our selues precisely from al bodily pleasures, and fleshly delights of Gaming, Dicing, Carding, Horse-racing; from all light exercises of Bowling, Hawking, Hunting, Foot.ball-play and such like, and (as Saint *Paul* 1. *Cor.7.5.* hath counselled vs) from our wiues, and (as the better Churches of Christ did, for the space of the first thousand yeers, in their chiefest solemne Fasts) euen from our naturall sleepe. For they watched often in Prayer, either at the beginning or ending of their Fasts; or at the crowing of the second Cocke, which they vsually called S. *Peters* Cocke; did rise out of their Beds, to weepe with Saint *Peter*, for their sinnes, alwaies keeping their soules waken out of the dead deepe of sinning to death, through fleshly presumption, alwayes listening to heare the soft stealing and comming of the feet of the Thiefe of the night, the Day of Iudgement vpon them,; alwayes harkening, and zealously desiring to heare the first sound of the last Trumpet of God; the first descending of our Lord from heauen with a shout; the first word of the voice of the Archangell, crying, *Surgite Mortui, & venite ad Iudicium: Arise yee Dead, and come vnto Iudgement.* As for our worldly businesse and ordinary labours

lib.10.in Leuiticum.

Zach.7.3.

A Separation from worldly and fleshly pleasures.

Ambros. Exa. Lib.5, Cap.24. 25.

1. Thes.4.16.

in our Christian callings, we are not, when we fast these ordinary Fasts, so absolutely and totally to abstaine and separate our selues from them, as wee are from all worldly pleasures and fleshly delightes. Those religious Monasteries, consisting of three thousand Lay-men in S. *Austins* time, haue taught vs by their example, how farre to relinquish our worldly businesse in these Fasts. For they fasting and eating but one Meale a day through the yeere, rather Gayned then lost time from their necessarie labours. They had indeed euery day throughout the yeere, a learned and godly Sermon, made vnto them about three a clocke in the afternoone, before they broke their Fast (which was their Supper) by the learned and godly Father of their Monastery. But all the other howres from Sun-rise, they had first bestowed in those their seuerall labours, which their *Decani*, their Deanes appointed as Taske-masters ouer euery tenne of them, had inioyned them, and whereof the Deanes gaue vp their iust account euery night after Breake-fast vnto the Father of the Monastery. And surely, it is reported by Saint *Austin*, that God so blessed their industriousnesse in their daily labours, that they did not onely not liue vpon the sweat of other mens browes, as our Popish secular Moncks, and irregular Regulars, haue done these many ages; but they also yeerely maintained the poore Saints of Christ in other places, and (as he saith) sent ouer whole ships euery yeere, laden and fraught with linnen, money, cloth and o-

No intermission of worldly busines (which is necessary) in these ordinary Fasts.

Epiph. in hær. 80.

August de morib. Eccles. Cathol. cap. 33.

ther commodities, which they freely gaue away to the releiſe of thoſe, whom they heard of to be impouerished, baniſhed or impriſoned for the Goſpel.

Sect. III.

TO the third queſtion I anſwere, according to old Saint *Martin*, that godly famous Biſhop, who liued in godly *Iuſtinian* that famous Emperors time, his Diſciplinarie rule of Deuotion; That as our ordinary religious faſts, ſo alſo their Breake-faſts ought indeede to bee [*Seuera, but yet not Sæua*]: They ought to be Seuere, but they may not be Sauage, neither Sauage by too haſtie and gluttonous rauening vpon the creatures of God, which are firſt offered to the pray of our hungrie appetites, as the greedie people did at the end of *Sauls* Faſts, who being ſharpe ſete at the fleſh with the blood contrarie to *Moſes* law, and and faſting two meales made their third meale a glutton; nor yet Sauage by *Aquins ſuperſtitious abſtinence* [*ab ouis & lacticiniis*] *from egges, and all white meates*, which abſtinencie was but a temporarie conſtitution of one particular Church, the Church of Rome, and ought not therefore by a groſſe kind of *Iudaiſme*, and *Donatiſme* to hold all other particular Churches obnoxious vnto it. The ſtrongeſt bodies and deuouteſt mindes, haue broke their Faſts, alwayes with the two Auſtere diſhes of *Continence*, and *Abſtinence*, & haue contented themſelues

3. Of the quantitie and qualitie of meate, to be vſed at the end of our Faſts, when we breake and end them.

ἀνέχου καὶ ἀπέχου. *Contine & Abstine.*

selues (as those forenamed Monasteries did) with [*Parca*, and *Vilissima*] with a very spare diet, which was their *Continence*, and with a very homely and course diet, which was their Abstinence. Saint *Austen* hath this Apostrophe to Christ in his tenth Booke of Confessions, the 31. Chapter. *Hoc me docuisti, Domine Iesu, vt quemadmodum medicamenta; sic alimenta sumpturus accedam*, O Lord Iesus, thou hast taught mee farre otherwise from that which I had learned in the schoole of *Manichæus*, namely, that I should come to the taking of my meate, as to the taking rather of a necessary medicine to keepe me from sickenesse and from death, then as to the taking either of cates to feed me, or of delicates to delight me. And out of this 13. Chapter *De Morib. Manichæorum*, it is euident, that this ordinary fare was one meale a day throughout the yeare, consisting of *Lardum & oluscula cum duabus vel tribus meracissimi vini potionibus*: A little breweesse of fatte bacon, and a few roots drunken downe with two or three moderate draughts of the thinnest & smallest Wine, which in those South-countries (as *Plutarch* informeth vs *in Catone Maiore*) was the common labourers Wine. Saint *Hierom* saith in his Epistle to *Nepotian*, that *Fortissimum ieiunium est Panis & aqua*; The strongest and deuoutest Fast is that, which is broken with bread and water only. *Daniels, Ananiahs, Misaels, Azariahs* ordinarie in *Babylon* was Beane bread and water. If any man say, that this their ordinarie was miraculous and Extraordinarie:

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let vs heare what *Daniell* saith of his vsuall fastir g, when now he was a great Prince, and had changed his beane bread, and water, into wheat bread and wine, *Dan.* 10. 2. 3. *I Daniel was in heauinesse three weekes of dayes, I eate no pleasant bread, neither came flesh nor wine in my mouth.* Lastly, our Sauiour Christ the Bridegroome, in the time of this first day of the mariage of the Lambe, howsoeuer at other mens mariage or feasting dayes, he turned their water into wine, and (as it is likely) being bidden to their feasts, did partake somtimes with them in eating of the fatte (as *Nehemiah* speaketh 8. 10.) & in drinking of the sweet, yet had he for his common ordinary fare (as it is probable out of the fourth and sixt of *Iohn*) nothing else but water for his drinke, and a little barley bread and with it sometimes a few fishes for his meate: Yet notwithstanding, this seuerity by continent & abstinent breakefast vsed by Christ, and his holy ones these children of his bride-chamber and their successors; they kept themselues I say, from all sauageneſſe: for they first had alwayes *Diligentiam salutis* to vse Saint *Austins* tearmes: they had alwayes a speciall care of their bodily health; and their greatest fasters, (as *Anna* the Propheteſſe, who liued 112. yeares at the least, S. *Hierom*, who liued 92. yeares, Saint *Chrysostome*, and S. *Ambrose*, who liued aboue foureſcore yeares, Saint *Austin* who liued threeſcore and sixteene yeares &c.) were their longest liuers.

Dan. 1. 12.

Apoc. 19.

This I speake, as a probable coniecture.

Secondly,

Secondly, they breake their Fasts alwaies with the vnleauened bread of Sincerities and Trueth: The old Pharisaiecaland Herodian leauen either of malice and wickednesse, or of couetousnesse and niggardlinesse, or of hypocrisie and fraudulencie, or of Superstition and fond deuotion, was not to beseene in any of their dwellings, where they kept their religious Fasts. Of their Charitie, when they Fasted, Saint *Austin* giueth this worthy testimonie, *Charitatem violare, tanquam Deum, nefas ducitur*: To breake the rule of Charitie, is accounted with them, as if one should offer violence to God himselfe. And therefore the deuoutest Fasters, such as were their Clergie men, who neither [p] eate flesh, nor [q] dranke wine, when they fasted, miscensured not, nor thought any whit worse of them, who were not either able or willing to hold out in the seueritie of Fasting with them: *Nemo vrgebatur in aspera, quæ ferre non potuit; nulli, quod recusauit, imponebatur; nec ideo condemnabatur aceteris, quod in ijs se imitandis fateretur inualidum*: No man amongst them, was vrged to endure more, then he was well able to endure; nay, no man had any hardnes imposed vpon him, which he refused or was any thing vnwilling vnto: neither was hee any whit worse thought on by the rest, because he plainely bewraied and confessed, that he was not able to goe with them or follow them, in the seueritie of their disciplinary exercise of true Mortification, their godly and seuere Fasting. He addeth yet further a memorable

1. Charitie.

p *De moris. Ecclesiæ Cath.* cap. 33. *& contra Faustum Manichæum, lib.* 30.

rable note, of the kindelineſſe of their Chriſtian Charitie, where he ſaith; that *Quibuſdam languidioribus humaniſsime ac modeſtiſsimè præberi vinum faciunt, & ſtultè nonnullos recuſantes fraternè admonent, ne vana ſuperſtitione debiliores citius quàm ſanctiores fiant:* They did cauſe wine to bee giuen moſt kindely and courteouſly vnto ſome of the weaker minded and feebler bodied brethren: and when ſome weake ones nicely and fooliſhly refuſed it, they did brotherly warne them to take heed, leſt through fond and deceitfull ſuperſtition, they made themſelues by their religious and nice abſtinence, ſooner to become weaker in their bodies, then any whit holier in their minds. Of their auoyding of the very ſuſpition of Couetouſneſſe and Niggardlineſſe, when they Faſted, *Leo* his godly Sermons made concerning [*Legitima Ieiunia*] theſe Law-faſts or Churchfaſts as he termeth them, are an immortall and euerlaſting witneſſe. *In diſtributione Eleemoſynarum & pauperum curâ noſtra pinguescunt Ieiunia. Delicia noſtræ ſunt operæ pietatis.* Our Faſts are fatted with beſtowing of almes and prouiding for the poore, Our delicates are the works of pitie and mercifulneſſe. Of their common deteſtation of hypocriſie and fraudulencie, vſed in Faſting, Saint *Ierome* in his Epiſtle to *Nepotian*, where he ſaith, that *Melius eſt hæc omnia in mente portare quàm in corpore, vt oſtentui habeantur:* A man doth much better, to Faſt inwardly in his mind onely, then to Faſt outwardly in body, to the end, he may get glory by it. *Quid prodeſt oleo non veſci,*

2. Liberallity.

3. Infraudulencie.

vesci, & molestias quasdam difficultate[q]; ciborum quærere, caricas, piper, nuces, palmarum fructus, similam, mel, pistacia? Tota hortorum cultura vexatur, vt cibario non vescamur pane. What doth it better a man to make a false shew of Fasting, by abstaining from a grosser and feebler kind of meat, and at the same time notwithstanding to eate fine and lustier meates? what doth it better a man not to eate oyle, and yet to search out the most curious dainties, which are both troublesome to the Cooke to dresse, because he hath not beene acquainted with so strange cates, and also very hard to come by in the whole side of a Countrie, as the Caricke Figs, so much commended by *Iulian* the Apostata, the costliest Pepper, Almonds, Dates, the finest Flowre, bread called Simnels, Hony, and the most daintie Bladder nuts, vsed by wantons to prouoke lust? what a Madnesse is this? we doe not onely trouble and vexe our selues, our Caterers, Cooks and other seruants, but we do trouble and vexe Nature, by forcing her in our Orchards and Gardens, to bring forth some kinde of seed or fruit, which we may eat in stead of our ordinary bread, from the which, in our fasts, wee are commanded by the Church to abstaine: and from which, *Daniel* and the holy ones of God haue abstained in their ordinary Fasts. Lastly, of their hating superstitious and foolish abstinence, with a perfect hatred, Saint *Austins* learned and large discourses against the Manichæans, [*Delicata Abstinentia*, as *Erasmus* doth fitly terme it] are a plentifull witnesse.

Epist ad Serapionem.

4. Faith.

De morib. Manichæorum & contra Faustum Manichæum.

For

For the mad *Mannichæans* did, as our fond superstitious Papists doe at this day, abstaine altogether from flesh (yea and from wine too, which the Papists doe not:) but yet euen in their deuoutest Fasts, they glutted themselues with the costliest banketting dishes, and with other the strongest drinkes, that their Parasiticall Caterers, Apothecaries, Brewers could possibly deuise to prouide for them in the whole Country, where they liued. So that, as *Cato* in *Plutarch* complaineth of the Bellie-gods of Rome in his time; the same might truely haue beene spoken of the *Epicurisme* of the *Mannichæans*, and may be truely verified at this day of the Romish Cleargie, making their bellie their god, and their glory their shame; *More is giuen for some daintie strang Fish, then for a fed Oxe.*

To shut vp therfore my answer to this third question, Touching the seuerity of Church-fasts, namely with what moderation they are to be broken and what abstinence is fittest to be vsed, when we break them: the practise of the Saints of God, wherewith I haue now confirmed my Answere, that the breaking of them ought to bee Seuere but not Sauadge, is sufficient to resolue and settle him, who hath any wit in his head, and is not fondly contentious. And surely heerein I cannot but by the way greatly commend the good wisedome, and happinesse of the Gouernours of our English Church, euer since the puritie of Gods truth, and the ancient manners of the best ancient Churches, and Counsells

sels haue beene restored and reformed in it. For who seeth not, how wisely and happily they haue with those ancient Fathers seene and shewed vnto the world: *Quid interfit* (to vse still Saint *Austins* words) *inter portum religionis & sirenas superstitionis*: What necessary difference there is betwixt the hauen of true religion, and betwixt the *Syrens* or the *Syrenian Rockes* of Popish superstition. The Papists had so nuzled vs vp in the admiration of their church authoritie, as that the people of this land, thought their decrees to bee the very vnuariable Oracles, decrees and customes of the Sonne of God, and that to disobey them was as mortall a sinne, as to breake the absolute commandements of the morall law. Whereas therefore at this day we are commanded to fast vpon the Wednesdayes, and Fridayes, &c: our Church gouernours doe teach vs, that this commaund is to bee obeyed as an exercise of Religion, commanded conditionally by Christ, as pertaining to the well being of that Mortification, which is absolutely commaunded by him. But in that we are commaunded, when wee breake our Fasts at night (for our gouernours would haue vs to follow the example of better times and not to eate any thing [*ad nutritionē*] for the space of twentie foure houres,) in that I say, we are commanded when wee breake our fasts at night to abstaine from flesh, and to eate fish; our Church gouernours doe set downe this distinct kinde of abstinence, and this positiue commaunde, what in speci-

De moriб. Eccleſia Cath. cap. 34.

Looke the Church homilies of Fasting.

all

all we shall eate, not as an exercise of Religion, but as an exercise of our Ciuill obebience to the Ciuill Magistrate, whom for conscience sake also, & that euen to the shedding of our deareſt heart blood, much more in the restraint of shedding the blood of Sheepe, Calues, Bullockes, and in the killing seething and broyling of a few seelie fishes, we are to obey as the vndoubted Deputie of Christ. So that *Turbæ imperitorum, quæ vel in ipsa vera religione superstitiosæ sunt* (as Saint *Austin* saith of them) The vnlearned Frie of multitudes, who are still prone to superstition (especially in this old doting age of the decrepit dimsighted world) euen in those Churches of Christ, where the truth of Religion is taught most reformedly and sincerely, cannot nowe in England Fast superstitiously, though they would, nor any longer in a stubburne minde, to shewe their good will towards the Church of Rome, and their traiterous hearts against the Church of England, vpon our Fasting dayes absteine from Egges, & white meates, as it is an abstinence inioyned superstitiously in the Church of Rome, a particular Church and not the Catholicke Church of our Creed, no wayes at all binding their consciences, who are not visible members of the same particular Church.

Proletaria plebs A. Gellio.

Sect. IIII.

Touching the Seueritie commanded in the word νυκτὶ & νύκτα often.

TO the fourth Question, Touching the seuere obeying of this commaunde of Disciplinarie Ordinarie Fasts, as it is further determined by Saint Lukes, νυκτὶ καὶ νύκτα [*Then shall they mourne, pray, Fast often:*] I answere, that although many religious men euen to the number of three thousand together in each Monasterie, haue fasted all the yeare through, and although in regard of the great necessitie of our common and ordinarie ἐνδείκνυσις to bee taken by vs of our inordinate appetite, whereby *Adam* and *Eue* did first transgresse, & brought this miserable estate of sin & the wrath of God vpon vs, their posteriry, it were to be wished, as not onely *Diogenes* an heathen man, but also Saint *Hierom* one of Christs Saints sometimes wished, that we could alwaies Fast and liue without meate: yet the Church of God considering the frailtie and weakenesse of man, haue thought their obedience to bee acceptable vnto Christ, and answerable inough vnto this his consultatorie commaunde, if they appointed Fasts at some times onely, and not at all times of the yeare. These Fasts (briefely) are either *Conceptiua ieiunia* (to borrowe tearmes [*Docendi causa*] from *Macrobius*) or they are *Statiua & Stata ieiunia*. *Conceptiua ieiunia* are Fasts appointed at an vncertaine. Such were those Primitiue Fasts, *Sacrorum ordinum*, appointed and kept first at an vncertaine, by these children of the

Reuenge: 2. *Cor.* 7. 11.

1. *Conceptiue Fasts.*

Bride-

Bride-chamber, these neere Attendants of Christ, these blessed Apostles. For it is plaine, out of the 13. and 14. of the *Acts* that because the Church of God was then as *Noahs* Arke, floating vpon the waters of affliction, and was as the Doue of *Noahs* Arke, carrying the Oliue branch of spirituall Peace and rest in her mouth, but finding no bodily peace or rest, for the rest and abode of the sole of her foot; therefore they could set no certaine time for the Fast of holy Orders, when they either ordained or instituted Ministers. *Statiua Ieiunia* are Fasts appointed at a certaine: Such were those foure Fasts kept euery yeere, all the time of the seuentie yeeres Captiuitie in Babylon, mentioned *Zachar.* 7. 5. & 8. 19. Such are at this day all Church-fasts, whether they be Catholicke and Vniuersall, commanded and frequented by all Churches, (as is the Fast before the Communion: This fortie dayes Fast of Lent, howsoeuer in diuers circumstances very variable: The Fasts of holy Orders, termed also *Ieiunia Quatuor Temporum*, of the Spring, Summer, Autumne, Winter quarters: The Fasts *in Vigilijs præcipuarum Festiuitatum*, that is to say, vpon the chiefe Saints dayes Euens, and the weekely Fasts of Wednesdaies and Fridayes, appointed first, as *Epiphanius* and *Augustin* tell vs, to put vs in continuall remembrance of my Text, and of the causes of our Bridegroomes first taking away from vs.) Or whether they be Locall and particular Fasts; Such as is the Fast of Saturday, which in Saint *Ambrose* time was kept euery

Pacalis Oliua.

2. *Set Fasts.*

Either Catholicke and Vniuersall.

Euseb. 5. 23. *Epiph. har.* 83. *Socr. Sch.* 5. 21. *Apud Leonem serm.* 8. *de Ieiunio. Decimi mensis.* *Epiph.* 80. *har. August. ad Casul.*

Or Locall and particular Fasts.

weeke, at Rome, and in all Africa beyond the Sea, but was not kept at Millaine, where Saint *Ambrose* himselfe was Bishop, nor in any of the Easterne Churches. Such as is also our new *Ember-weeke Fast* in *Rogation weeke*, which is kept within the fiftie dayes after Easter; within which dayes, as *Cyrill*, *Austin*, *Epiphanius*, doe all ioyntly witnesse, no Church in their time did Fast at all. Thus haue we the diuision of the frequent or often Fasting, commanded and commended vnto vs by Christ himselfe, in this Consultatorie Precept, [*Then shall they Fast often*] and thus haue the Gouernours of the Church of Christ, from age to age, continued their obedience vnto the Commaund of their Bridegroome, by commanding straightly, and practising seuerely, all these *Legitima Ieiunia*, as *Leo* an ancient Father termeth them, besides their *Voluntaria Ieiunia*, (as he also speaketh) their Voluntarie priuate Fasts, which after the example of *Cornelius* in the 10. of the *Acts*, and of Saint *Paul*, 1. *Cor.* 7. 5. and 1. *Cor.* 9. 27. they daylie imposed vpon themselues in their priuate houses. Amongst these *Church-law-Fasts*, (as *Leo* calleth them) the Catholicke Fasts, not onely by reason of their *Vniuersallitie and Antiquitie vltramemoriall*; (for euen in regard of their antiquitie, many of the Fathers haue dared to call them Apostolicall) but also by reason of the weighty causes and speciall holy ends, for the which they were first ordained, haue beene held in highest account, and kept with greatest Seueritie. But amongst

August. ad Casul. & ad Ianuar.

mongst these Catholicke and Vniuersall Fasts, the Fast before the Communion hath beene of greatest Religiousnesse; next vnto it, the Fasts of Holy Orders, and of these, the most religious hath been, the Fast of the seuenth Moneth, in which Moneth onely, amongst all the Moneths of the yeere, God commanded his people of Israel, by speciall absolute Precept, to keepe their feast of Reconciliation with Fasting, from Euentide to Euentide, because (as *Leo* and some other Fathers not improbably haue imagined) vpon that very same tenth day of September, *Adam* and *Eue* did first transgresse in Paradise, by eating the forbidden fruit. Next vnto these in account, haue beene the Fasts of Lent, especially of *Caput Quadragesimæ*, which wee call Ashwednesday, and παρασκευή, which we cal Good-friday Fast. For vpon these dayes, not onely the *Competentes* or *Catechumeni*, and the publicke or priuate extraordinary *Penitents*, but euen euery deuout *Christian* in the time of the Fathers, if not openly, as the *Extraordinary Penitents* and *Competentes* had, yet priuily (as before I noted concerning *Iehoram*) had sacke-cloth or haire cloth sewed about their loynes: Lastly, the next vnto these, of principall account, were the Fasts [*in Vigilijs præcipuarum festiuitatum*] the Fasts held vpon the chiefe Saints daies Eeuens, as it is plaine out of *Leo* his Sermons, *De Ieiunio Decimi Mensis*, and out of the Homilies and Sermons of *Ambrose*, *Austin*, *Bernard* and others. For to the end they might humbly and reuerently

The Fast of the seuenth Moneth, a Fast of high account with all the people of God in all Ages.

prepare themselues vnto the blessed and ioyfull keeping of Christmas, and other high Festiuall Daies, they did solemnely and publickely bestow the whole nights in Prayer, and in singing of Psalmes, and in hearing the word of God preached or read vnto them. Surely, (to the iust condemnation of our fleshly and more dissolute times I speake it) Those ancient Fathers and their people, in whom there was that *Primitiue vigour of the spiritous new wine of the Gospel*, did keepe these and other their Ordinary and Voluntary Fasts, with farre greater humiliation of their soules and bodies before God, then wee at this Day, or rather dead night of all Christian godlinesse, doe keepe our most piacular *Extraordinary Fasts*, when the Sword, Famine, Pestilence, or other more grieuous causes and curses haue smitten vs downe to the place of Dragons. And yet they neuer fainted, or were any thing at all wearie, with the weekely (if not daily) obseruance of them, neither did they intermit or loose any time, but rather gayned time for the following of the necessary workes of their outward callings. So truely, so wisely, so zealously obedient were they, in the most seuere practise of this Commandement [*Then shall they mourne, fast, pray and make Supplications Often.*] The hypocriticall, foolish, filthy & wanton breach or ignorance of which Commaundement amongst vs Christians at this day, in all the Churches of the world, is, as the Poet speaketh, Δυσπραξίας ἀπάσης μήτηρ, *the vnhappy mother of all*

Thereupon it came, that the Saturday Fasts and Vigils were so thickly and often frequented by the Church of Rome, when she was in a good name, and by the Churches of Africa in Saint *Austin* and *Leo* his time, that people might be the more holily prepared vnto the obseruation of the Christian Sabboth.

all disobedience, *Atheisme*, *Barbarisme*, which now doe grow so fast vpon this delicious last Age of this second vngodly world, the gluttonous and fleshly humorousnesse whereof, must very shortly bee dried & licked vp with the fire of Gods last vengeance.

Sect. V.

Πενθεῖν Math. 9. 15.

THere now remaineth but one thing more to be added, for the full and faithfull Explanation of this Text, and of this whole Doctrine, concerning Euangelicall Fasts; that is, Their Holinesse intimated in the word πενθεῖν *Mourne*, & defined in the next parable to bee farre aboue the Holinesse of Legall, Propheticall, or More then Propheticall Fasts. For our Sauiour Christs Gospell Fasts commanded heere, and commended in the next parable must be, as newe cloth fit to mend a decay in the best and strongest deuotioned mindes, and as newe wine to bee contained onely in the best seasoned and holiest, and purest Vessels, or bottels of his Spirit. In a word, They must not therefore bee defined and esteemed to be truely Religious and holy, because both fasting and abstinence, are phisicionall, and very wholsome for mans body, (for then *Aurelian* the heathen Emperour, who hauing a strong body is chronicled to haue cured all the ordinarie diseases of his body by much Fasting, might haue beene canonized for a Saint;) nor because

The formall holinesse of these Euangelicall Fasts.

Seuen Prophane ends.

cause they are very praiseable amongst men, and very commodious to common-wealths. (For then the Philosophers, and the niggards fastings might be accompted Religious;) nor because God hates the flesh or fatte of our bodies (for then *Baals* fanaticall Priests, and the mad *Mannichaans* might haue beene in the number of holy Fasters;) nor yet, *ex opere operato*, because they are Fasts, or because they are *Seuere Fasts* (for then *Catilin* that famous traytor, as *Salust* witnesseth of him, and Asses, and Mules, as Saint *Austin* sheweth, might carrie away the prize, and praise of holy Fasting from vs;) nor because they are commaunded by God without all specifying of their holy end, without the which they being things indifferent, and not simply or actually good of themselues, cannot bee saide to haue any constitutiue forme of holinesse (for then the abstinence from swines flesh, &c. and the old vnprofitable shreds, or the old fugient lowrunning sowre wine of Pharisaicall Fasting might now haue beene worth the applying to new garments, and the putting into new bottels, and might still haue beene in good request with Christ for the children of his Bride-chamber;) nor because wee absteine from egges, and all white meates, & therein Canonically obey the false Catholicke Church of Rome, (for that were with the *Donatists* to bring in *Iudaisme* againe, and to make the Church of Rome, which is but one particular Church, and at the best but one part only, of the whole body of the

οὐκ ἐντελὲς χεῖα, ἀλλὰ δυνάμει μόνον ἀγαθά.

Catholicke

Catholicke Church in our Creed, to be the only Catholicke Church:) nor becauſe our Goſpell Faſts are perfit vertues, or *bona opera primi meriti*, properly meritorious either *Ex congruo* or *ex condigno*, as the blind Owles of the vncleane cage of Poperie haue not beene aſhamed to teach in their Supererogatorie Schoole Diuinitie (for then theſe very children of the Bride-chamber might worthilie haue faſted, whilſt the Bridgroome ſtayed in perſon with them;) For none of theſe ſeauen profane ends (*Iſay*) muſt or ought the Goſpell Faſts of Chriſt to be eſteemed Religious. But then, then and onely then they become indeede the Faſts, which Chriſt hath choſen as his new ſhreds, and new wine fit for the new veſſels of his ſpirit, when they haue all theſe ſixe holy ends, or ſome of the chiefeſt of them propounded vnto them.

Surely this were to reedifie the partition wall, which Chriſt brake downe, and to ſet vp a new Ieruſalem at Rome.

Sixe holy ends.

The Firſt formall end ſanctifying our Goſpell Faſt, is hartie mourning, and humbling of the ſoule before God, both in the Senſitiue ſoule, and alſo more eſpecially in the two parts of the will ὄρεξις ὑφ' ὁρμῆ The deſire and Motion, which are the proper ſeates of Concupiſcence, the Foſter mother of all ſinne. In this regard, Faſting hath beene counted by the Fathers one of our chriſtian nailes of mortification; whereby our fleſh is nailed to Chriſts croſſe, and Saint *Ambroſe* cals Faſting, *Venenum vitiorum*, thé poiſon of vices. For as he ſaith, that the naturall Serpent is found by experience, to bee kild oftentimes by licking vp the ſpittle of one, that is Faſting:

In Hexam.

so we that are of yeares, doe find by experience, that the spirituall Serpent, the Deuils suggestions, and these common vices of Drunkennesse, Gluttonie, Basenesse, Timerousnesse, Venereousnesse, Wantonnesse against Christ, Lightnesse, Inconstancie, Pride, Talkatiuenesse, Blasphemies, Forgetfulnesse of God & his wrath against sinne, Ignorance of our selues and our betters (For as it is *Pro.* 30.21. *A seruant, when he reigneth: and a foole, when his bellie is full, who is able to beare?*) we, I say, that are of yeares, doe find by Experience, that all these vices are soone ouercommed, and killed in vs by the through decoction of the superfluous abounding humours of Melancholie, Choler, Rheume, Sanguineousnes, in our discreet and Religious Fastings.

2. The Second end, is the fatting of the soule with the chiefest Christian vertues. *Etsi ieiunium perfecta Virtus non sit: est tamen fundamentum Virtutum omnium:* Although Fasting be no perfit Vertue, saith Saint *Hierom*, yet it is a foundation vnto all Vertues. *Ad Rusticum.* *Semper Virtuti cibus est*, saith *Leo* in his second Sermon, *De ieiunio decimi mensis:* It is alwayes as foison and nourishment to Vertue. And in his first Sermon *De Quadragesima*: *Parum est si carnis substantia tenuatur & animæ fortitudo non alitur*: It is to small purpose, if the flesh be abated by Fasting, and yet the Vertue and constancie of the minde be nothing better fed. Temperance, Patience, Humilitie, Tolerance, Hardinesse to indure Famin in time of persecution, when with Master *Bradford*, wee shall bee brought

brought to an Egge a day, and to eate Mice, as our banished Saints did at Strasborough, in the dayes of Queene *Marie*, especially our right Christian fellow-feeling both what Christ himselfe suffered for our sinnes, when he hungred in the wildernesse, and dieted himselfe with barly bread and water, in Villages and Townes with his Disciples, and also what our poore brethren, our fellow-members in Christ doe indure, when in a most vncharitable Age, they are driuen to runne to the water-kit for their drinke, and to the beane-stacke for their bread. These and many other vertues and graces of Gods Spirit, are bred and fed in vs by Fasting. For this outward Fasting in the body, is the cause of that, which our Church-Homily calleth *the Inward or Spirituall Fasting*, and the Saints of God in those ancient Prime-dayes of godlinesse, did more especially vse Fasting, as an helpe of their deuotions these three wayes. First, (as Saint *Cyrill* testifieth) they vsed it to make them the better able to keepe their vowes of Chastitie. Secondly (which was their most common vse of Fasting) they vsed it, as Saint *Chrysostome* did, to the Eleuation of their vnderstandings, and to raise vp their χαμαιζηλους ψυχας their earthly drooping thoughts vnto the meditation of the highest heauenly misteries and happinesse. Thirdly they vsed it commonly for the more holy and happie preparing of their soules and bodies, not onely, to the worthy receiuing of the holy Communion, but also vnto all other great and

Master *Caluin* doth in this regard call Fasting (*Adminiculum precum*) the vnderprop of our heauie hearts to make them more fit for prayer, which being vnhumbled, and fed with sensualitie, doe seldom pray deuoutly or zealously.

weightie,

weightie employments, wherein Gods glory, and
Ezra.8. the good of many, was principally procured. *Ezra*, when he led seuenteene hundred of the Iewes his brethren, out of Babylon to Ierusalem, he first proclaimed a Fast, & caused them all to Fast with him, to the ende, that God might defend and prosper
Nehem.1.4. them in their iourney towards Ierusalem. *Nehemias*, when hee attempted that great hazard, in desiring *Artaxerxes* fauour, to repaire the walles and the houses of Ierusalem, he first Fasted and Prayed. Saint *Iohn* the Euangelist, when hee began to write his Gospell, he first Fasted and Prayed, and caused (as some report) the whole Church of Ephesus to Fast and pray with him. Saint *Paul*, that chosen vessell, when hee was now to preach that Gospell, which afore hee had persecured to the death, first Fasted and Prayed three dayes and three nights together. The Apostles, these children of the Bridechamber, when they first ordained or instituted Ministers, they first Fasted and Prayed. Lastly, our glorious Sauiour, the holy one of God, when hee first began his publicke Ministerie and Worke of our Redemption, Fasted his fortie dayes and fortie nights Fast in the wildernesse, and as it is probable (out of the sixt of *Luke* 12. *verse*) afore hee called his twelue Apostles, and sent them forth to the publicke Function of their Apostleship, hee first had spent a whole day and a whole night in Fasting and Prayer vpon that Mountaine, where hee gaue that long charge, and made that long Sermon, recorded

in

in so many places, by the three Euangelists, *Matthew, Marke, Luke*, vnto them

The third end of Religious Fasting, is the more cõmodious maintenance of the state of Christendom, especially of our poore hunger starued neighbours, who bring vp themselues and their children most barbarously, basely and vnchristianly in these last dayes of sinne, by reason that their gluttonous Land-lords, without feare feeding themselues, doe so in their gurmaundizings liue to eate, and not eate to liue, as that they eate and spend more at one meale, then would find their poore Tenant, his wife, children, seruants, their common finding, an whole twelue moneth together. Nature, and the God of Nature, *The Father of our Lord Iesus Christ*, who giuethvs al things abundantly to possesse, hath not giuen vs (as Master *Caluin* saith) his greene herbe, his bladder-nut, his fish, fowle, pullen; his oile, corne, wine; his calues, beeues, sheepe, swine, and other more noble Creatures then these: as those Quailes and that Manna to the Israelites, in this wildernesse of sinne, to rauen wildely and vnsatiably like mercilesse Vermin, Vultures, Woolues, Kites, vpon them, or ἀκολάστως ὑβρίζειν πρὸς ἡδυπάθειαν, *contumeliously and riotously to abuse them at our pleasure*: but (as *Nemesius* an ancient Greeke Father telleth vs) πρὸς μετρὸν χρείας, *for the filling of the Gomer and reasonable measure of our necessary and temperate appetite*. We cannot then haue aboundance, no, nor sufficiencie of maintenance, in this *swilling-tankerd-tinkerly*

3.

Among these, wee may number Tobaccho, which is more sauadgely abused, then any other creature,

περὶ φύσεως ἀνθρ. cap. 1.

kerly drunken time, where all goes vp for the filling of the bladder and the guts [not *in Requisita naturæ*, as *Tacitus* speaketh; but according to *Seneca's* termes, *in Effusa & reliquias ventris*] we cannot possibly, I say, haue any meane sufficiencie of common maintenance, for our selues and Christs poore, vnlesse some men and women in the world haue very frugall bellies, and doe *Fast euery other day*. For nature beeing measured and proportioned by Gods nomber, line and measure πρὸς μέτρον χρείας onely, onely for the honest relieue and sustenance of the moderate appetite of his reasonable creatures, and yet not one man being found amongst a thousand, who contenteth himselfe with this his *Gomer* or *Dimensum*, that is, with this his necessary allowance and stint allotted him by God, but euery man seeking with *Dives* in the Gospell, to fare deliciously and courtly euery day, without intermission, giuing (as *Prudentius* our Christian famous *Lyricke* speaketh) no rest at all to his iawes, stomacke, bellie, which are tyred with their continuall gorges: it commeth to passe, that Nature becomes often defectiue vnto vs, and *Diogenes* is proued too true a man of his word, that γαστὴρ ἐστι βίου χαράδρα *mans belly is the notable privy thiefe and deuouring gulfe of all mans necessary prouision*, so that many vnnecessary dearths are still brought vpō vs Christians our selues, who are Christs inheritance, and Christs housholde, and who should otherwise (no doubt) haue meat enough in due season giuen vnto vs. Therefore *Beatus est, qui*

ieiunat

These are the honest Semnologies, of these two honest Authors, commonly known to the learned.

Luc. 16. 19. εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

Venter Saturnius nullas recidet esuriales ferias.

Such a glutton, his bellie hath no Holy-daies nor Sabboths of rest. *Plaut.*

ieiunat, vt alat pauperem, the state of things being thus, Blessed is that man, who thinketh to sanctifie his Fast, with this holy end, and considereth the poore and needie, when he fasteth to feast them. Is not this the Fast, that I haue chosen (saith God *Isa.58.6.7.*) *to loose the bands of wickednesse, to take of the heauie burdens of rent raising, and rent racking, to let the oppressed goe free, and that yee breake euery yoke?* Is not this my Fast to deale thy bread to the hungrie, to bring the poore, that wander, vnto thy house? When thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh? God would haue his Fast to be a *Iubilee* Fast.

The fourth worthy end of our ordinarie Fasting, is by it and in it to shew our ἀγανάκτησιν καὶ ἐκδίκησιν our ordinarie & hartie indignation, & reuenge against that our first parents *Adam* and *Eue*, their sinning by their inordinate and immoderate appetite of that forbidden taste, of the fruite of the Tree of knowledge, of good and euill. As I haue already declared, God himselfe seemeth to haue propounded this end to that his speciall anniuersary Fast, which he so straitely charged the Israelites to keepe vpon the tenth day of September. *Hoc tempus habemus aptissimum sanationi illius vulneris quod nobis inflictum est in prima vetiti degustatione, quod tempus ieiunandi & Apostolicis & legalibus institutis videmus electum.* This time of Fasting in the seauenth moneth (saith *Leo* Serm.8. *De ieiunio septimi mensis*) we haue as the fittest time wherein to cure that wound, which was

4. 2.Cor.7.11.

The Fast of the seuenth moneth.

giuen vs all in that first tast of the forbidden fruite; which time also we see, was chosen both by the constitutions of the Apostles, and by the institution of the law of *Moses*. *Cum enim per illecebram cibi irrepserit prima causa peccati, Quo salubriore dei munere vtatur redempta libertas, quam vt nouerit abstinere a concessis, quæ frænare se nescuit a vetitis*? And seeing (as the same *Leo* excellently reasoneth in his Sermon *de ieiunio Pentecostes*) that the first cause of sinne crept in through the alluring baite of necessary food, what more wholesome gift of Gods gracious spirit can our Redeemed libertie, of eating all the herbes in our gardens, vse in remedie of the abuse of that partiall and halfe demili-bertie of eating but some things in that garden of *Eden*, then that it knowe and remember alwayes to be able, and willing to abstaine from things lawfull and granted, which remembred not to refraine it selfe at the first from things vnlawfull and forbidden? *Quo enim Seueriores in nos sumus & acriore censura quæstionem habemus de peccatis nostris, eo debemus sperare magis propitium ac misericordem Deum.* For it is Maister *Caluins* good and sound Diuinitie, discoursing in generall of the necessitie of the seuenth part of Contrition, which the Apostle cals ἐκδίκησις, Reuenge; That the more seuere we are against our selues, and the more hardly and sharpely we correct, examine, and torture our sinfull flesh and our sinnes, we ought to hope certainly to haue God the more propitious and mercifull towards vs. But especially this re-

Calu. inst. lib. 3 cap. 3 sect. 15.

2. Cor. 7.

uenge by Fasting, is most necessarie of all other, because man being corrupted, especially with the distemperature of this inordinate appetite, whereby *Adam* and *Eue* did sinne, hath now a greater proneness to sinne by the same, both in eating and in drinking, then by any other fleshly appetite, or desire whatsoeuer. And for the same cause Fasting ought to be continuall, seuere, rigorous against all fleshly appetites, as *Ben Syrach* warneth vs. *Ec.* 34. 27. For he that washeth himselfe, becaule of a dead body and toucheth it againe, what auaileth his washing? So is it with a man, that fasteth for his sinnes and committeth them againe, who will heare his prayer? or what doth his fasting helpe him? *Eccl* 34.

The fift worthy end of our Fasting is κόσμωσις τῆς διδασκαλίας τοῦ σωτῆρος ἡμῶν θεοῦ, *the adorning of the Doctrine of the Gospell by it*, when wee remember, what the Apostle saith 1. *Cor.* 10. 31. *Whether yee eate or drinke or Whatsoeuer yee doe else, doe all to the glorie of God*, and what *Zacharie* complaineth against the hypocrisie of the Iewes in *Babylon* for omitting this end of Fasting in their Fasts: *These 70. yeares in your foure deuout Fasts, yee haue not Fasted vnto me*, saith the Lord *Zachar.* 7. 5. *Tit.* 2. 10.

We bring honour to the truth of the Gospell, which we professe either priuatiuely by stopping the slanderous mouths of the aduersaries thereof, as Christ doth heere in my Text, by adding this Anticipation [*Then shall they Fast*,] or Positiuely by confirming to the consciences of all men, that our Hypocrisie in words, is that which the Fathers tearme, *Sanctam Hypocrisin*, the odde kind of holy Hypocrisie, when we speake indeed much of mortification of the flesh by Fasting, but practise more in Fasting then we speake. First wee stop the blas- *Sancta hypocrisis*, in the Fathers of the Church dialect is, when a man doth practise more then he teacheth.

phemous mouths of Gentill Philosophers, who brag so much of their Pythagoras his ἡμερήσιος χοινιξ: his eating but about a pinte of meale in a day, and of *Iulian* that famous *Apostata*, who in one of his extant Greeke Epistles saith, that the Christian life in his daies was βίος ὑώδης was but a swinish life, in comparison of his owne austere life, and of the austere liues of *Iamblichus*, *Plotine*, *Maximus* and other his fellow Sophisters. These *Cerberean* mouths of hell are presently stopped, when they heare vs tell them of *Moses*, *Elias*, *Christ*, *their fortie dayes, and fortie nights Fasting*: or of the abstinence and austereneſſe of *Dauid*, *Ionadab*, *Daniel*, *Iohn Baptist*, *Anna* the Propheteſſe, Saint *Paul*: or but of the Ordinarie and Extraordinarie Fasting of common Christians: S. *Chrysostom*, *Ambrose*, *Hierom*, *Austin*; or but euen of their followers, either in monasteries or in secular states, who besides their contenting themselues with the stint of their one Gomer a day, that is, with one spare homely meale a day throughout the yeare, did oftentimes Fast extraordinarilie for the remouing of Gods iudgements from themselues and their neighbours three dayes, and three nights together. Saint *Ambrose* witnesseth of his people *Lib.* 1. *De panitent. Chap.* 16. That they did *Sulcare continuis fletibus genas, ieiuno ore semper & pallido mortis speciem spiranti in corpore præferentes*; That they did make deepe furrowes in their Lenten-cheekes through the continuall dropping and falling of teares from their eyes, and hearts for their

sinnes

sinnes, and the miseries of this life, carrying alwayes about with them a very gastly picture of death in their weake breathing bodies, and in their pale Lenton faces. The remembrance and true euidence of these Fasters, putteth to silence the outward Aduersary, the Gentile, the Apostata, the Atheist. The like remembrance and true euidence of Christian Fasting in the *Orthodoxall Protestant at this day*, charmeth the lawlesse tongue of the *Inward* Aduersary, the schismaticall *Browniſt*, or Hæreticall *Papist*. *Caluin*, *Latimer*, *Bradford*, *Iewell*, *Whitgift*, *Whitakers*, *Fox*, who haue in their *Extraordinary* and *Ordinary Fasts*, and in the perpetuall moderation of a temperate appetite, farre excelled the superstitious, fraudulent, hypocriticall Mannichæan Fast of the Church of Rome, are worthy and true Euidences hereof. What should I speake of these principall worthies of our *Dauid* Christ Iesus, or of any of their Compieres, the kindliest childrē of the ancient Fathers, and the righteſt successors of these children of the Bride-chamber. Surely, I am perswaded, that euen wee, who keepe but our Ordinarie Church-fasts throughout the yeere, and doe especially, all these fortie dayes of Lent, (I meane the weeke dayes) take vnto vs only a morsel of browne bread, and a draught of ordinary drinke after our daily Morning prayer, and at night againe take our meales meat (as we call it) moderately and sparingly, making it to consist of the homeliest dishes and smalleſt drinke, are able to beat the deuouteſt Papist

at

at this his best spirituall weapon, religious Fasting. For mine owne part, giue me leaue to speake somewhat fondly of that, which my selfe haue often experienced truely. I could neuer yet, for the space of these ten yeeres, meet with any Popish fauorite, or proselyte, since I first began to know, what Fasting meant, either in the Vniuersitie or in the Countrie, who hath beene either willing or able to hold out with me in this, which I take to be our right *Canonicall English Church-Fast.* Namely in this vnfraudulent eating but one course meale a day, whilst Lent lasteth. How much more then, will stricter Abstinence and Fasting, of stronger deuotioned Protestants amongst vs, confound them, and al their great Brags, of I know not what, their *Great Fasting.*

1608. *Annus est hic ætatis nostræ* 38. *Ordinibus sacris initiatus eram. Anno ætatis* 28. *Dom.* 1598.

But not onely Priuatiuely doe wee honour Christs Trueth, by keeping that calumnious Retortion of *Iobs* speech, spoken of *Behemoth*, vnderstood of the Diuel and of all fleshly Epicures, *Vires eorum in Lumbis eorum, & virtus eorum in vmbilico ventris sui*; Their strength is in their lasciuious, venereous Loines, and their vertue consists [in a *bene curata cute*] in their bellie timber and in their soft pubble skins: Not onely (I say) when we fast Christs Fasts, doe we keepe this diuellish calumny and reproach, from beeing retorted vpon Christs Church and Christs Trueth amongst vs: but Positiuely also we confirme vnto Gods Saints and vnto our selues, all these principall Conclusions of our Christian Religion; namely, That we are here, as in the house

Iob, 40. 11.

of

of mourning, absented from the bodily presence of our soules Bridegroome: That we here, as Pilgrimes, trusse vp our loines, and spend no more vpon our bellies and backs, then strangers doe, who are farre from their natiue home, making onely a hard shift for a time, vntill wee come into our heauenly *Ithaca*, the Paradise of Christ: That we liue not by bread onely, but by euery word of power and promise, that proceedeth out of the mouth of God: That Christ is our *Manna* and heauenly Bread: That (for the demonstration whereof, *Moses*, *Elias*, Christ did principally Fast) the Law, the Prophecies, the Gospel, are altogether spirituall and not carnall: And lastly, That (as Saint *Ieromes* speech is in an Epistle to *Rusticus*) by liuing [*in carne sine carne*] in the flesh (as it were) without the flesh, we may begin already to haue our conuersation in heauen, beeing already translated from death vnto life, conforming our vile bodies (what we can) to Christs glorified body, making our earthly fleshly bodies, a certaine type in themselues vnto themselues, of their vndoubted and certaine future being hereafter heauenly spirituall bodies, according to Gods promise, in which dwelleth righteousnesse.

2. 3. 4. 5. 6.

The sixt and last safe intention and lawfull end, of our Religious Fasting, in the time of the Gospel, is the assured Purchase of that great vndefiled Reward, which by a kinde of *Metalepsis*, is out of Gods promises, Imputatiuely due vnto our Fasting, but properly is due onely vnto the onely true and

proper Merit and Condignitie of Christs Fasting. One part of this Reward, is intimated in this next Parable. The new shred suteably and rightly applied in the mending of Christs new cloth; the new wine being put orderly into Christs new bottels shall both be preserued together; that is to say, Both Gospel Fast and Gospel-Faster shall be ioyntly preserued from losse and hellish destruction An other part is set downe by *Moses* vnto Gods *Israel*, in the 8. *Deuter.* 16. *God fed thee in the Wildernesse, with that drie Manna, which thy fathers knew not, to humble thee and to proue thee to the end, that he might doe thee good at thy latter end.* A third part is propheried by *Isay* 58.8. *Then shall thy light breake forth as the morning, and thine health shall grow speedily; thy righteousnesse shall goe before thee, and the glory of the Lord shall embrace thee; Then shalt thou call, and the Lord shall answere; thou shalt crie, and hee shall say, Here I am.* A fourth Promise is made againe by Christ, in the sixt of *Matthew* 17.18. *vers.* and that euen to priuate and domesticall Fasters. *When thou doest Fast* (saith Christ) *thy secret priuate Fast truely and vnfraudulently, as vnto God, and not vnto men, Thy Father, and the Father of thy Fast, who seeth thee and it in secret, will reward thee openly*, as he did *Cornelius* in the tenth of the *Acts*.

Fiftly and lastly, not onely are excellent Promises made vnto our Publicke and Priuate Fasting, in regard of the Blessings, which shall thence redound vnto our owne soules and bodies, or vnto

our

our wiues, children, seruants, neighbours, kindred, friends, but also in regard of a plentifull Harueſt of ſpiritual & temporal bleſsings, which ſhal thence redound to the whole Dioceſſe, Prouince, Country, Nation, Church, where we Faſt. *Eccleſ* 10.16.17. *Woe, woe to thee (O Land) when thy King is a child, and thy Princes* (like vnto thoſe worſe kind of Perſian kings) *eate in the morning* (as though they were borne of *Sardanapalus*, that is, for nothing but bed and board:) *But Bleſſed, bleſſed art thou (O Land) when thy King is the ſonne of Nobles, and thy Princes eat in time* (like chaſt *Hippolyti*, with Hunters ſtomacks in the afternoone) *Ad Robur, non ad compotationem; for the neceſſarie ſtrengthening of their exerciſed and toiled bodies.* If the Magiſtrates, their temperate eating, which oftentimes is euen naturall vnto many men, bring ſuch a bleſsing with it, to the Land and Country where they rule: what Vintages of all kinds of Bleſsings, will not their right Religious Euangelicall Faſting commanded and commended here by the King of kings, and Lord of lords, the Sonne of God, procure and purchaſe to Gods Church, at Gods moſt mercifull and bountifull hand?

Chap. IIII.

The Peroration or Hortatorie conclusion of this Discourse.

AND thus at length haue I hasted, what I could, to finish my Lenten penance, this leane and tedious discourse of Fasting, which is (to vse *Quintilians terme*) *exossata oratio*, nothing but hard and harsh skin and bone: thus at length haue I hasted to pay my long vowes to this short Text, which few doe vnderstand, manie haue misvnderstood, none of vs with that Seueritie and Holinesse, doe Christianly practise, wherwith Christ himselfe, the onely Lawgiuer able to saue and destroy, in these two parables would haue it to be practised, and wherewith not onely these children of the Bridechamber, but also the Bride herselfe in the first thousand yeares after her Bridegroomes departure did most deuoutly, & discreetly and obediently practise it.

Christ the Bridegroome, hath seene and knowne, how I haue behaued my selfe in the handling of this Text. Before him I doe in all humilitie of spirite protest, that I haue not prophecied any thing out of mine owne braine, nor vsurped violently vpon the Text, as if it were *Nasus cereus*, a nose of waxe to wrest or descant vpon at my pleasure; neither haue I vttered any thing vnnecessarie or impertinent,

nor

nor could I more briefely handle it, vnlesse I should haue plaide the part of a deceitfull workeman and beene vnfaithfull vnto it.

What now remaineth, but that as our vnderstandings haue suffered their Lent-penance, in taking the tedious information of so vnpleasant a discourse: so now our wils and affections, doe take their Lenten penance, also by suffering the words of exhortation, That, if the Deuill, the world, or the flesh haue catcht any hold, and made any dangerous rent in thē, as in Christs new garments; we wold be wise & carefull presently to make it vp againe with the shred of this new piece, out of Christs wardrop, this *Euangelicall Fasting*: If the Deuill, the world or the flesh, haue vented, abated or any whit diminished the vigour, strength, quantitie or substance of Christs new wine, the graces of his spirit of Regeneration in them, being as Christs new bottels; we would presently restore, and repaire the losse againe by the readie supplie of this new wine, this *Euangelicall Fasting*, which the Churh of God publickely, we our selues priuately are to drawe out of this Cellar, so called in the second of the *Canticles*, this Gospell commaunde and word of Christ [*Then shall they Fast.*] If we be not able to follow or imitate the miraculous, and extraordinarie Fasts of Christ himselfe, of *Moses*, of *Elias*: yet striue we to keepe those Fasts, which the children of the Bridechamber, kept and appointed to be kept, when the Bridegroome was taken away from them. If their

new piece also be vnluteable, if their newe wine be of too strong a grape, because they were men of an extraordinarie spirit: yet let vs not shrinke or refuse to hold out our Fasts with *Tertullian*, *Cyprian*, *Austin*, *Leo*, *Gregorie*, *Bernard*, or but with their people & lay men, men altogether of our own size, strength, mettall and fashion. These are but one meale a day throughout the yeare. If we be not able to humble our selues so lowe, & to mourne with them so long as the whole yeare through; yet let it not grieue vs in this former spring of the yeare, to consecrate with them this tenth part of the yeare I meane, This fortie dayes Fast of Lent, as an holy tenth vnto Christ the auncient of dayes, that the first fruits of our blood being purged, and holy in the first beginning of the yeare, the whole yeare following may bee sanctified and blessed vnto vs. We are euery yeare very carefull in the latter spring of the yeare, to sweat and toyle to the great hazard of our healths fortie dayes together at the least, that we may inne a plentifull harueſt, for the sustenance of our bodies the whole yeare following. Surely we haue farre greater reason to plie this Lent time (which the Fathers vsually cal the Christian harueſt of our soules) and euen to hazard our healths by sweating drops of our heart-blood, at the sight of Gods wrath against our ordinarie, and extraordinarie sinnes, by weeping, Fasting, and praying, and by continuall hearing, and reading the word of God, to the end, we may inne a rich and plenteous crop for the whole

The great necessitie of fasting all the weeke-dayes of Lent.

whole yeares sustenance of our soules. The heathen people (as *Athenæus* one of their Greeke writers telleth vs) had euery yeare a *Spring-song*, which they did vse to sing in their streetes at the first sight of the swallow; πλδε, πλδε χελιδὼν καλὰς ὥρας ἄγουσα καλὰς ἐνιαυτὸς. The swallow, the swallow is come bringing the good houres and the good yeare with her. The like *Spring-song* doth Christ himselfe sing vnto his spouse the Church, in the second of the *Canticles* the tenth verse: *Arise my Loue, my faire one, and come thy way.* For behold (saith he) the Winter is past: The raine is changed, and is gone away. The floures appeare in the earth, The time of singing of birds is come, and the voyce of the Turtle is heard in our land. What is this Window song, this May-song, this Spring-song [*Arise my Loue, my faire one, and come away &c.*:] but our Sauiour Christ his rouzing of vs out of our dead Winter sleepe of sinne, by the preaching of the Gospel of Repentance at the windowes of our eares, which he openeth with his owne hands; and the power of his spirit? what is this first appearing, and opening of the Spring-floures out of the winter prison of the earth, which was fast-bard, and lockt with cold frosts, afore the sunne returning began to resolue the frozen cold, and with his heate to make a gaole-deliuerie of the fruit of the vegetatiue life of earth; but the first appearing and opening of the floures of Faith and Repentance, by the comfortable and liuely heate of the Sunne of righteousnesse Christ Iesus,

sus, who with the heat of his zealous Spirit, resolueth the frozen vnfallowed ground of mens sinfull hearts dead in sinnes and trespasses, and with the cold blasts of Gods desertions, mollifieth & quickneth them, through their Lent-fast, deliuereth them out of the winter-prison of ignorance, infidelitie, presumption, securitie, forgetfulnesse of God, accidiousnesse, vnzealousnesse, into which, naturall concupiscence, Sathans suggestions, the euill examples and continuall custome of sinne in the world, had either subtilly or by strong hand cast them? What's lastly this, which Christ cals *Our Land*, but the *Place of his feet*, *his Vineyard*, *his Native Soile*, *his Church*, whereof hee himselfe is the chiefe *Member*, the chiefe *Vine*, the best *Plant*, and of whose *Sion* it is said, that *He was borne there?* What's this voyce of the *Turtle*, heard in this his and our *Land*, but the mournefull voice of the *Catechumeni*, *Competentes*, *Ordinary* and *Extraordinary Penitents*, mourning (all the time of this forty dayes Fast of Lent) as a Turtle, or chattering all together, as Swallowes, in the dust of *Ordinary* and *Extraordinary Repentance?* *Like a Crane or a Swallow, so did I chatter*; said Penitent *Hezekias*, Isa. 38.14.) *I did mourne, as a Doue.*

Catechumeni, are they, who being baptized amongst vs, when they were children, doe now in Lent first prepare themselues to the receiuing of the Communion at Easter. *Competentes* I call those, who in former time haue desired baptisme at Easter.

But besides this great *Conueniencie* of hauing this fortie dayes Harueſt for our soules Humilation and Sanctification at this time of the yeere; we are further for this cause to be very desirous to follow the Saints of God in the seuere keeping thereof, because (as Saint *Austin* saith) it may be, and ought to bee kept,

kept, as a *Resculptiue* and *Memoratiue* Fast. The foure Fasts in *Zacharie*, kept by the Iewes in Babylon, were all *Memoratiue*. For the Fast of the tenth Moneth, was kept in remembrance of *Nabuchodonosor* his first laying of siege against Ierusalem: The Fast of the fourth Moneth, in remembrance of the grieuous famine and taking of their Citie, and killing of their Nobles: The Fast of the fift Moneth, in remembrance of *Nabuzaradan* the King of Babylons Steward, his burning of the Temple and the Citie: The Fast of the seuenth Moneth, in remembrance of the cutting off of the last hope of their comfort, namely, of good *Gedaliah* his trecherous slaying, by that ambitious and cursed *Ishmael*, *Ieremie* 40.14.16. & 41.1 2.3. After the same maner, this our fortie daies Fast of Lent, is *Memoratiue*, and is kept by the Churches of God, to put vs into a liuely and sensible remembrance of the fortie daies Fast of *Moses*, *Elias*, *Christ*; of the fortie dayes and fortie nights Raine, which brought in *Noahs* Flood, vpon that former vngodly world; and of that Extraordinary and most humble Fortie-dayes Fast of the Penitent *Niniuites*, wherby they did preuent the Vniuersall Deluge of destruction threatned by *Ionas*, at the fortie dayes end. Zach. 7. & 8.

To vse no more reasons, to set out vnto our consciences, *The great necessitie of this our Lent-fast* in all Churches: Let not this still, still bee the Ægyptian shame of our Church of *England*, that, when *Moses* is fortie dayes and fortie nights twise told, Fasting

in Mount *Horeb*, the Mount of God, partly at the sight of the glorious pateme of Gods true Worship, partly at the sight of the Israelites idolatrous and false worship: wee, with those beastly, prophane, idolatrous, wilde headed, irreligious, fleshly, wanton, caluish minded Israelites, worship *Our golden Calues, and the vanities and lusts of our fleshly appetites, Eating and drinking, and rising vp to play*; That, when *Elias* is in his grieuous Fast of forty dayes and fortie nights, walking to the same Mount of God *Horeb*, we, with *Ahab* and *Iesabel* runne a whoring from God, to the mountaine of Samaria, the hautineſſe and ſtubburneſſe of our irreligious and impenitent hearts: That, whileſt Christ himſelfe, is for our ſakes in the wilderneſſe, fighting vpon all diſaduantages, with the greateſt puniſhment of our ſinnes Famine, and with the greateſt enemie of our Saluation, the Diuell; we, after the example of the Diuels inſtruments, the fleſhly Iewes, altogether mindeleſſe of our Saluation, fight for the Diuell and the fleſh, againſt Christ, by our impenitencie, in practiſing our cuſtomary maner of ſinning all maner of ſinnes, of drunkenneſſe, gluttony, licentiouſneſſe, wantonneſſe, ſtriſe, enuie, oppreſsion of our poore people and tenants, following the world and our ſuits in Law, more fiercely and griedily at this time of the yeere, then at any other time beſides. That laſtly, whileſt godly *Noah*, *Shem* and *Iaphet* are lamenting and exerciſing Continencie and Faſting, at the fearefull ſight of the deſtruc-

Deut. 9. 9. & 18. 25.

on of an vngodly world, whose dead carkases were continually beaten by the waters & knockt against the side of the Arke. to put them in mind of Gods iust wrath against sinne; whilest the King of Ninive, descending from his Chaire of State, into the dust and ashes of *Extraordinary Repentance*, Fasteth in Sackcloth with his Nobles and penitent People, euen to the beast that perisheth, because it is the instrument of mans sinne: whilest *Tertullian, Cyprian, Austin, Leo, Gregory, Bernard*, and all the godly Fathers, for the space of a thousand yeeres and more after Christ, are euery yeere marshalling themselues, their *Extraordinary Penitents*, their *Catechumeni*, their *Competentes* after the example of so worthy Precedents in dust, sack cloth and ashes, for their Ordinary and Extraordinary sinnes, preaching once at the least euery day, so long as Lent lasteth; frequenting publicke Prayer thrice euery day, laying aside a great part of their worldly necessary businesse, watching some nights, and lying vpon the ground, to listen if they might chance to heare the soft and sodaine comming of the feet of the thiefe of the night, the stealing of the day of iudgement vpon them, or to heare the first blast and sound of the last Trumpet of God, or the first showt of our Lord, at his last descending in the Cloudes, or the first word of the voice of the Archangel, or at least the crowing of S. *Peters* Cocke, to call them out of their dead sleeps or light slumbers of fleshly security, that they might go out & weepe bitterly for their

All these things are truely gathered out of the Fathers writings.

sinnes; taking but one spare homely meale on the weeke day all this time of Lent, reconciling themselues to their aduersaries, in any suite of law, or in any offensiueneſſe whatsoeuer, and giuing largely to the poore, especially abating their poore debtors their debts, & tenants their rents, as an *Easter Iubilee*, and as a true fruit of that Christian fast which God hath chosen: Let not this, this, I say, be still, still the burning Egyptian shame of our Church of England, that so many make no difference at all betwixt *Lent*, & *Christmas*, hauking, hunting, carding, dicing, Horseracing, playing at Football, letting loose the reines of our flesh to all things lawfull or vnlawfull, casting nets ouer our simple brethren, following and hoately pursuing all vantages, quarrels, demaunds, actions about worldly matters, neuer thinking of the neareſt neareneſſe of the great day of the great iudgement, continually forgetting the continually gasping mouth of hell, which euery other yeare by Popish treacheries, either at home, or abroad is gaping, and opening vpon vs, neuer thanking the Lord, for so miraculous, and often shutting it, accounting our selues to be with *Iohn* the Apostle, whom Christ loued, impaled within the armes, and breast of Christ, the Bridegroome; shut in there (as it were) out of the perill of all gunshot, and out of all danger of Plagues, inundations, vnseasonable weather, terrible Tuesdayes (terrible by the *Gowrian* conspiracie, terrible by that Gunpowder treason, terrible by our late strang winds, winds

of

of that breath of Gods wrath, wherewith the fire of hell is kindled.)

If wee cannot Fast with one spare and homely meale a day all the weeke dayes of Lent, so long as Lent lasteth (as our Church would haue vs) yet at the least let vs heare the word of God read or preached vnto vs, & let vs in truth, and no longer in profane & childish Hypocrisie (according to the words of our common Leiturgie) *Turne vnto the Lord by weeping, fasting, and praying*, This whole last weeke of Lent, which we call *Hebdomadam panosam*, the Passion weeke, in which we ought (if euer) to redeeme our ill-kept Lent, and to prepare our selues by nailing our sinfull flesh vnto Christs crosse of mortification, to the end, wee may rise againe with him at *Easter* vnto iustification, with whom we haue died by mortification, that also after our suffering with him, we may one day ascend and enter into glorie with him. As *Leo* saith truly of the whole Lent fast: *Quanto sanctius quisque hos dies inuenietur egisse, tanto probabitur pascha Domini honorasse religiosius*: The more holily a man shall be found to haue kept all the Fasting dayes of Lent, the more deuoutly will he be found, and find himselfe by Experience to haue honoured the feast of *Easter*, or of the resurrection, which followeth and endeth Lent: so the same also may be saide, euen of the holy and deuout keeping of this last weeke of Lent. For surely now the Deuill is most busie to drawe vs from our worthy celebration of this weeke vnto all profanenesse,

The great necessitie of Fasting the last weeke of Lent, which is Christ and his members, their Passion-weeke, called by the Fathers, *Hebdomada panosa*.

worldlinesse, securitie and wantonnesse, and at no time of the yeare, doth hee so earnestly seeke our destruction by forgetfulnesse of God, and of our duties of loue one toward another, as he doth this weeke of Christs passion, to the end that hee may still in the same weeke crucifie Christ in his members, and make vs altogether vnworthy, through our profanations, and fleshly contentions, both of the merits of Christs death, & of the vertue of Christs resurrection: as the same *Leo* therefore saith of the whole time of Lent, That *Parum religiosus alio tempore demonstratur; qui in his diebus religiosior non inuenitur*: He hath little or no religion in him at other times, who is not more religious on the Lent daies, then hee was other common dayes: so I may truly say, that he hath little or rather no religion at all, who is not now contented with those *Capernaits in the sixt of Iohn*, in so short a time before the Feast of the Passeouer, to Fast three dayes and three nights, together, or at least to Fast euery 20. foure houres for the space of sixe dayes in hearing Christ preach vnto him, that after such humiliation Christ, may by his spirit testifie, and comfortably say vnto him, as he testified and saide vnto them: *Cause this man to sit downe, who is faint with hunger after righteousnesse, and hath followed me Fasting now sixe dayes together*, that I may refresh him with food at my table because I haue compassion on him. To conclude; a chiefe cause (I say it againe) of pride in Magistrates, of wantonnesse in rich folke, of selfe wilfulnesse

The Deuils passion-weeke.

That is, euery day in passion-weeke, taking but one spare and homely meale within 24. houres.

neſſe, and worſe then heatheniſh diſobedience and ſtubburneſſe in rude people amongſt vs at this day, is this our common, vnregarded, vndiſciplined, wanton, humorous, irreligious, rude diſobeying of Chriſt and his Church their conſultatorie commaunds of this Faſt of Lent, and other Faſts whatſoeuer. The Lord Ieſus, who hath the keyes of *Dauid* vpon his ſhoulders, open our eyes and hearts to the ſeeing and embracing of the truth of the great neceſsitie of our obedience to this Commaunde [*Then ſhall they Faſt.*] *Amen.*

Amen.

Ignatius. ἀρχὴ ἡ πίστις, τέλος δὲ ἀγάπη.

FINIS.